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Vasubandhu's Commentary
to the *Saddharmapuṇḍarīka-sūtra*:
A Study of Its History and Significance

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Vasubandhu's Commentary to the *Saddharmapuṇḍarīka-sūtra:*

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Vasubandhu's Commentary to the Saddharmapuṇḍarīka-sūtra : A Study of Its History and Significance
Terry Rae Abbott, "Abstract"

The Saddharmapuṇḍarīka-sūtra-upadeśa (SPU), composed by the eminent Buddhist philosopher Vasubandhu in the fourth or fifth century A.D., has the important distinction of being the only Indian commentary on the Lotus Sūtra to be preserved in any Buddhist canon. The Lotus Sūtra, with a 2,000 year history spanning India, Central Asia, China and Japan, still remains one of the most important of all the Mahāyāna Sūtras.

This dissertation on Vasubandhu's commentary to the Lotus Sūtra is comprised of three parts: Part I contains a survey of its history and significance; Part II covers various philological issues regarding it; Part III is an annotated English translation of its Chinese version. Appendixes covering certain issues involving the quotations from the Lotus Sūtra found in the Chinese manuscript of the SPU and a Chinese-English glossary for its translation are also included.

In Part I, background information regarding the Lotus Sūtra as well as the development of Mahāyāna Buddhism and its Sūtra tradition is provided. New terminology for the historical periods of Mahāyāna Buddhism, a new model for its development in India and a chronology for some of the major Mahāyāna Sūtras, all of which take into consideration

modern Japanese scholarship on the subject, are presented. The formation of the Lotus Sūtra and its major doctrines, primarily that of Ekayāna (Single Vehicle to enlightenment), is also introduced. The discussion then centers on the Ekayāna doctrine, that is how its definition in the Lotus Sūtra relates to the interpretation of Ekayāna in two later Middle Mahāyāna Sūtras of great importance in the development of Mahāyāna Buddhism: the Saṃdhinirmocana-sūtra and the Śrīmālādevīsiṃhanāda-sūtra. These two Sūtras along with the Yogācārabhūmi-śāstra appear to have significantly influenced Vasubandhu's interpretation of Ekayāna in the SPU.

Vasubandhu's interpretation of Ekayāna in the SPU is firmly based on the Yogācāra philosophy of separate Gotras (spiritual lineages). The term Tathāgatagarbha (germ or embryo of the Tathāgata), which is generally associated with a mode of Buddhism somewhat different from Yogācāra-Vijñānavāda, is mentioned four times in the SPU. Here it seems to be used merely as a synonym for Dharmakāya (Absolute Body of the Buddha), a term ubiquitous in Vasubandhu's Sūtra-commentaries. His interpretation of Ekayāna and Tathāgatagarbha, which can be explained in terms of the Yogācāra concept of Prakṛtistha-gotra (fundamentally pure spiritual lineage) and Samudānīta-gotra (developed spiritual lineage), may be a harbinger of a later development in Mahāyāna philosophy which combines the concepts of Ekayāna, Tathāgatagarbha and Śūnyatā

(Emptiness).

The discussion in Part I then ends with an historical survey of the SPU's influence on the development of Mahāyāna Buddhism in China and Japan. In China, after the translation of the SPU in the early sixth century A.D., it influenced primarily the philosophies of Chi-tsang and Chih-i, particularly their understanding of the Trikāya (Three Bodies of the Buddha) concept and their recognition that the Ekayāna doctrine of the Lotus Sūtra is clearly associated with Tathāgatagarbha. In Japan, a number of commentaries were written on the SPU. Two of the most important were composed by Saichō and Enchin, the great formulators of Japanese Tendai Buddhism, during the eighth and ninth centuries A.D. Enchin's commentary Hokkeronki is quite noteworthy since it became the scholastic basis for Japanese Tendai doctrines. The history of the SPU ends in Japan primarily with its amalgamation into Taimitsu (Esoteric Tendai) doctrine.

In Part II, philological issues regarding the Chinese SPU manuscript, such as various linguistic peculiarities and authenticity, are discussed. Although Chinese tradition proposes several translations of the SPU only two are extant: No. 1519 in Vol. 26 of Taishō Shinshū Daizōkyō (T.) attributed to Bodhiruci and T. 1520 by Ratnamati. Actually a study of the various versions of the SPU, that is T. 1519, 1520 and the versions quoted verbatim in Enchin's (Nihon Daizōkyō, Vol. 49) and Chi-tsang's (T.1818)

commentaries indicates that there is just one translation. The confusion about two translations, one by Bodhiruci and the other by Ratnamati, can be traced to ambiguities in the Chinese catalogs on the Chinese translations of the Buddhist canon. It is possible that T.1520 is the original and sole translation of the SPU which may have been directed by Bodhiruci, not Ratnamati.

There are a large number of quotations from the Lotus Sūtra in the SPU. A study of these shows the following: 1) The manuscript of the Lotus Sūtra which Vasubandhu used was closer to the present Sanskrit manuscripts than to the manuscript Kumārajīva used for his translation of the Lotus Sūtra (T.262). It may well have been a more expanded version of the Lotus Sūtra when compared to the present Sanskrit manuscripts. 2) The Chinese translators were so influenced by Kumārajīva's version of the Lotus Sūtra (T.262) that in many places they copied it verbatim for their translation instead of literally rendering the Sanskrit manuscript of the Lotus Sūtra found in the SPU.

Subsequently in Part II, background information about Vasubandhu's other Sūtra-commentaries is given and the authenticity of the SPU discussed. It is determined that the SPU was probably written by Vasubandhu, although it is impossible to substantiate at which point in his career after his conversion to Mahāyāna he may have composed it. The SPU is then considered along with several of his other Sūtra-commentaries extant only in Chinese translation.

Based on an analysis of these, a general statement about his religious view of Mahāyāna is presented.

Finally, Part II is concluded with a summary of the contents of the SPU. Its structure is also delineated according to the schemata proposed in the commentaries on it by Chi-tsang, Saichō and Enchin.

Part III contains an annotated English translation of the SPU based on Bodhiruci's translation (T.1519), which Chinese tradition has declared to be the most popular version.

Lewis Lancaster

In memory of my Father

Preface

In order to clearly understand the historical and doctrinal significance of Vasubandhu's Saddharmapuṇḍarīka-sūtra-upadeśa (SPU) within the great tradition of Mahāyāna Buddhism, it has been necessary in this dissertation to first provide some pertinent background information on the controversial development of the Early Mahāyāna Sūtras, including the Lotus Sūtra. There is now very little relevant material on this subject in Western languages. <1> One small but extremely important part of this dissertation is an attempt to begin redressing this deficiency. The recognition that philosophical Mahāyāna in India cannot really be appreciated without understanding the development of the Mahāyāna Sūtras is long overdue in Western scholarship.

The origin and development of the Mahāyāna Sūtras is a vast topic. It is also a topic which is rampant with ambiguities and postulations. This is obviously due to the lack of reliable historical data on the subject. Within the limited context of this dissertation it has not been feasible to delve into all the complexities of this opaque subject. Here the important issue has been initially to establish an historical and contextual framework for the Lotus Sūtra and the SPU within the great tradition of

Mahāyāna Buddhism. However, it must be strongly emphasized that the history and development of the Mahāyāna Sūtras is a vitally important and neglected topic in Western Buddhology. It deserves extensive research, particularly now that the pioneering works in this area by M. Winternitz, and others have been so outdated by Japanese scholarship. <2>

In order to establish an historical and contextual framework for the Lotus Sūtra and the SPU, it has first been necessary to: 1) Reevaluate the periods in the history of Buddhism and adopt certain terminology to describe those periods; 2) Adopt a model for the development of Mahāyāna Buddhism.

The following terms have been used in this dissertation to describe the various major periods in the development of Buddhism: Original Buddhism is used to refer to the undeterminable body of oral scripture in vogue during the life of Śākyamuni Buddha. Early Buddhism is used to refer to roughly a three-hundred-year-period in the history of Buddhism after the demise of Śākyamuni. This is the period in Buddhism when the terms Hīnayāna and Mahāyāna did not yet exist.

It is during this period that the terms "conservative" and "progressive" Buddhism are most applicable. Simply expressed, the term conservative Buddhism has been used in this dissertation to indicate the tendency toward a concern about one's personal enlightenment to the exclusion of

others. Associated with this goal are certain meditative techniques which, when intellectualized, formed the basis of the Hīnayāna Abhidharma. The term progressive Buddhism has been used to indicate the tendency toward a concern with universal salvation and the glorification of the Buddha as a suprahuman being. <3>

Early Mahāyāna Buddhism is the term used to describe the development of progressive Buddhism between 100 B.C. and 150 A.D.; Middle Mahāyāna covers 150-500 A.D.; Late Mahāyāna covers 500-1,200 A.D.

As for the origin of Mahāyāna, a number of different models have been proposed during the course of Western Buddhology. Somewhat on an analogy with the Protestants in the Christian tradition, the most common model seems to suggest that Mahāyāna developed from a specific and delineable school of Hīnayāna Buddhism. <4>

The model adopted for this dissertation rejects this interpretation as misrepresentative and overly simplistic. The underlying supposition here is that the development of Buddhism was a pan-Buddhist phenomenon. <5> Although it may well be true that the school which formulated the Prajñāpāramitā literature can be traced to Southern India, it is also true that the earliest Prajñāpāramitā Sūtra represents only one important facet of the Early Mahāyāna Sūtras. <6> The earliest Prajñāpāramitā Sūtra is not the beginning of Mahāyāna Buddhism.

The beginning of Mahāyāna reaches back to the Sūtras

of Original Buddhism. The doctrines contained in these first Sūtras were not vigorously systematized. Consequently their contradictory contents formed the basis for debate and schism which is so apparent throughout the entire history of this religion in both its conservative and progressive forms.

Certain elements in those original Sūtras were combined with new meditative practices and/or unconventional forms of worship to become the Early Mahāyāna Sūtras. Consequently it is important to recognize that the phenomenon which finally became expressed in the form of the Early Mahāyāna Sūtras existed in its incipient stage from the time of Original Buddhism. It subsequently developed together with the conservative tradition for a period of several hundred years before emerging as a "new" style of Buddhism in the form of various Early Mahāyāna Sūtras. Ultimately, Mahāyāna Buddhism is not the product of just one specific school or branch of Hīnayāna Buddhism but a ubiquitous development of Early Buddhism.

It is likely that in many cases both conservative and progressive tendencies within Buddhism were found among the members of the same monastic community, particularly in the period of Early Buddhism and in the first decades of Early Mahāyāna. It is only later, from the latter part of Early Mahāyāna, that any kind of clear disinction appears to have been made between the two types of Buddhist practices: Hīnayāna and Mahāyāna. And even at this later date, in

many cases both conservative and progressive forms appear to have been practised in the same monastery. <7> In later Buddhism, the complementarity of both forms is attested by the fact that the majority of great Mahāyāna Ācaryas appear to have thoroughly studied the Abhidharma, Sūtras and Vinaya of the Hīnayāna, particularly the Abhidharmakośa and those treatises affiliated with the Sarvāstivādin school. <8>

As for the structure of this dissertation, it is divided into three major parts: Part I is a general survey of the history and significance of the SPU which includes some relevant information on the development and chronology of the Early Mahāyāna Sūtras. Part II contains an overview of the scholarship on Vasubandhu's treatises and the SPU; an analysis of the doctrinal position of the SPU in relation to his other Sūtra-commentaries extant only in Chinese translation; a discussion of some philological issues regarding the SPU manuscripts. Part III contains an English translation of the SPU based on T.1519. This translation also incorporates material from all of the available SPU manuscripts. <9>

Within this dissertation the standard romanization and transliteration systems have been used for the classical Chinese, Japanese, Sanskrit and Pāli names and terms: the Wade-Giles system for Chinese, the Hepburn system for Japanese and the Indo-Romanic transliteration system

employed by Monier-Williams for Sanskrit and by Childers for Pāli. All foreign language terms and names have been capitalized while the titles of Sūtras, commentaries and treatises in foreign languages have been underlined. Throughout the text the Saddharmapuṇḍarīka-sūtra has generally been referred to by its popular name, the Lotus Sūtra, and has consequently not been underlined. The Saddharmapuṇḍarīka-sūtra-upadeśa has been abbreviated as SPU.

Whenever possible, terms in the Chinese Buddhist tradition have been referred to in the Wade-Giles system of romanization, and those in the Japanese Buddhist tradition in the Hepburn system. There are however certain schools of Buddhism which occur in both China and Japan. These shared traditions are referred to by the Chinese term, for example Chinese and Japanese T'ien-t'ai. All of the references to Sūtras and commentaries in the Chinese Buddhist Canon are based on the edition of the Taishō Shinshū Daizōkyō which is abbreviated as T. following by the number of the entry, page number, column and line without listing the volume number.

Finally, I would like to acknowledge my gratitude to Professors L. Lancaster and P.S. Jaini, associated with the Group in Buddhist Studies at U.C. Berkeley. I would also like to express my deep appreciation of Professors Hakamaya and Matsumoto, affiliated with the Buddhist Studies Department at Komazawa University in Tokyo, for their

advice and encouragement regarding my dissertation and advancement in Buddhist Studies. I must also acknowledge my indebtedness to the International Institute for Buddhist Studies in Tokyo for making their excellent library collection accessible to me.

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Part I

A Survey of the History and Significance of the *Saddharmapuṇḍarīka-sūtra-upadeśa*

Introduction

The Saddharmapuṇḍarīka-sūtra, popularly referred to as the Lotus Sūtra, has played a particularly significant role in the history of Mahāyāna Buddhism. Its doctrines of the Ekayāna -- Single Vehicle to Enlightenment -- and the eternal nature of the Buddha, as well as its entertaining parables and proposed supernatural power have made it one of the most popular of all the Mahāyāna Sūtras. This popularity is well attested by the large number of its manuscripts and manuscript fragments which have been recovered in Gilgit, Nepal, Central and East Asian. Unlike any other Mahāyāna Sūtra, the influence of the Lotus Sūtra has survived the passage of time.

Perhaps it is only natural that such a significant Sūtra would have interested one of the greatest philosophers of Mahāyāna Buddhism, Vasubandhu. He wrote a commentary on it, now extant only in Chinese translation, known as the Saddharmapuṇḍarīka-sūtra-upadeśa (SPU). <1> Irrespective of the importance of the Lotus Sūtra and the eminence of Vasubandhu, the SPU has attracted little attention in the West. In fact it may be unknown to many Western scholars of Buddhism since the study of Vasubandhu has been so intently focused on his Abhidharmakośa and his exegeses of Vijñānavāda philosophy, to the neglect of his

other treatises. Thus it should be reiterated that Vasubandhu was also a prolific commentator on the Mahāyāna Sūtras. Most of these sūtra-commentaries, which like the SPU are extant only in Chinese translation, still remain unstudied by scholars of Buddhism. <2>

The SPU is important, not only because it is a commentary on such an important Sūtra by a well-known Mahāyāna philosopher, but also because it is the only Indian commentary on the Lotus Sūtra which has been preserved in the history of Buddhism. Moreover, with its translation into Chinese in the first part of the sixth century, it began to affect the development of Mahāyāna Buddhism in China, then subsequently in Japan where its philosophical influence is most apparent in the T'ien-t'ai tradition.

In order to clarify the history and significance of the SPU within the tradition of Mahāyāna Buddhism it has been necessary to construct a chronological framework which deals with the following issues:

1) The development of Early Mahāyāna and the Lotus Sūtra.

2) The chronology of the Lotus Sūtra and some other major Mahāyāna Sūtras.

3) The process involved in the compilation of the Lotus Sūtra and the determination of its oldest doctrinal strata.

4) The meaning of the term Ekayāna in the Lotus Sūtra

and its interpretation in two major Middle Mahāyāna Sūtras: the Saṃdhinirmocana-sūtra and the Śrīmālādevīsiṃhanāda-sūtra.

5) The interpretation of Ekayāna found in the SPU and how it may have been affected by these two influential Middle Mahāyāna Sūtras.

6) The Tathāgatagarbha doctrine in the SPU and its Yogācāra basis.

7) The interpretation of the SPU in China and Japan and its influence on the development of Mahāyāna Buddhism in those countries.

These seven issues cover a period of history which begins in India with Early Buddhism (383-100 B.C.) and ends in Japan with the T'ien-t'ai scholar Enchin 円珍 (814-891 A.D.). Within the limited context of this dissertation it has not been possible to delineate every aspect of the developments with Buddhism which either directly or indirectly affect the expression of doctrines in the SPU, or to completely trace every factor regarding the subsequent influence of the SPU on Buddhism in India and East Asia. Consequently, only the most important developments relating to the Lotus Sūtra and the SPU have been discussed. The main intention has been to provide a general overview which attempts to indicate the major issues, thus forming the basis for further research. Now, as a form of introduction, here is a simple overview of the 1,200 year history in the development and subsequent

influence of the SPU.

A Chronological Overview of the History and Significance of the Saddharmapuṇḍarīka-sūtra-upadeśa

The period which extends from the death of Śākyamuni to the first century B.C. is referred to as Early Buddhism. <3> This is one of the most intellectually creative times in the history of Buddhist thought. During this time the so-called eighteen schools of Hīnayāna Buddhism developed. <4> It is also during this period that certain progressive factions within the Buddhist community created doctrines and modes of worship leading to the expression of the Ekayāna teaching found in the oldest strata of the Lotus Sūtra.

The succeeding stage in the history of Buddhism, from 100 B.C. to 150 A.D., is referred to as the period of Early Mahāyāna Buddhism. During this time the mature doctrines of the Sarvāstivādin Abhidharma were systematized. For Mahāyāna Buddhism it includes the compilation of the Lotus Sūtra as well as many other important Early Mahāyāna Sūtras.

The period from 150 A.D. to 500 A.D. is referred to as Middle Mahāyāna. It is one of the most brilliant ages in the history of Mahāyāna Buddhist philosophy. It begins with the first great Mahāyāna philosopher, Nāgārjuna, and includes the the influence of Asaṅga, Vasubandhu and Dignāga.

During the first 200 years of this period two influential Mahāyāna Sūtras were formulated: the Saṃdhinirmocana-sūtra and the Śrīmālādevīsiṃhanāda-sūtra. Each of these Sūtras expounds a different view of the Ekayāna doctrine which may well have first been expressed systematically in the Lotus Sūtra. <5> In the later half of the fourth century A.D., after the development of these Sūtras, Vasubandhu wrote the SPU. <6> In it his interpretation of Ekayāna shows influences from both Tathāgatagarbha and Yogācāra modes of thought. <7>

During the years of Late Mahāyāna in India (500-1,200 A.D.) the historical significance of the SPU suddenly shifts to China and Japan with the advent of its translation into Chinese during the first part of the sixth century. In sixth century China what appears to be the only Chinese commentary on the SPU was written. It is the Fa-hua-lun-shu 法華論疏 (T.1818) by the brilliant monk-scholar Chi-tsang 吉藏 who is usually associated with the San-lun 三論 school of Chinese Buddhism. It may well be that among the Chinese Buddhist scholars the SPU exerted the most influence on him. Certainly Vasubandhu's treatises, in general, had a significant affect on Chi-tsang's philosophy. He was obviously well-acquainted with other translations of Vasubandhu's works since they are frequently quoted in his commentary to the SPU. <8>

Subsequently in China, the history of the SPU remains relatively unremarkable when compared with the more

apparent popularity of two other sūtra-commentaries by Vasubandhu: the Daśabhūmika-sūtra-śāstra (T.1522) and the Sukhāvatīvyūha-upadeśa (T.1524). <9> No further commentaries on the SPU seem to have been written, although various versions of the manuscript belie its popularity. <10> Besides Chi-tsang, it appears to have influenced either the founder of Chinese T'ien-t'ai, Chih-i 智顗 (538-597 A.D.), or those followers who compiled and completed his treatises. This is shown by quotations from the SPU regarding its Trikāya doctrine in treatises attributed to Chih-i. <11>

Finally, in Japan, a renaissance of interest in the SPU seems to have occurred. Scores of commentaries were written on it, many of which are still preserved in various Japanese collections of Buddhist literature. <12> Among these many commentaries, two influential ones were written by the T'ien-t'ai monk-scholars Saichō 最澄 (767-822 A.D.) and Enchin 円珍 (814-891 A.D.). <13> Enchin's commentary, the Hokkeronki 法華論記, was particularly influential in the consolidation of Japanese T'ien-t'ai philosophy. The final fate of the SPU in Japanese T'ien-t'ai occurs with its amalagamation into esoteric Buddhism at the hands of Japanese Taimitsu monk-scholars, one of whom wrote a commentary syncretizing it with two Maṇḍalas associated with the Mahāvairocana-sūtra. <14>

Concluding Remarks

A serious hindrance to the advancement of this research has been the paucity of comprehensive and authoritative information in Western languages on either the Lotus Sūtra, the SPU, or the history and development of Early Mahāyāna Buddhism and its Sūtra tradition. Moreover, based on a critical overview of Japanese research, much of the information on the Lotus Sūtra occurring in Western scholarship is largely outdated.

Due to these limitations it has been necessary to begin this study on the SPU by reassessing the research in these areas in order to present a more up-to-date evaluation of Mahāyāna Buddhism. After this evaluation is established it then becomes possible to present a discussion of the Lotus Sūtra and the SPU which appears to reflect a truer picture of the history and development of Mahāyāna and Early Buddhism.

Chapter One

The Historical Development of Early Mahāyāna Buddhism and the Lotus Sūtra

Critical Problems Regarding the Formation of Early Mahāyāna Buddhism

During the past century in the West scores of treatises have been written on the philosophy of Mahāyāna Buddhism. At the same time many of the Sanskrit discourses so vital in the formation of this philosophy have been translated. <1> Yet in spite of this great outpouring of scholarly exegises, the origin and development of Early Mahāyāna Buddhism and its Sūtra tradition still remain a relative mystery. <2> This is paradoxical, for the Mahāyāna Sūtra tradition forms the real basis of philosophical Mahāyāna. Without a clearer understanding of this Sūtra tradition, specifically its early doctrinal development and subsequent chronology, it is hard to view the later philosophical traditions of Mahāyāna Buddhism in their proper historical and doctrinal perspective. <3>

The lack of concrete and comprehensive research in the West on this area of Early Mahāyāna Buddhism can be explained by the imperspicuity of the subject. Scholars are confronted with serious obstacles: there is no historically verifiable information on Early Mahāyāna; as a religion, it is sectarian by nature, encompassing what appears to be a variety of contradictory doctrines and

sects making it difficult to trace any kind of internal continuity; its religious base is comprised of a vast corpus of Sūtras found in many languages including Sanskrit, Tibetan, Chinese, Mongolian and Uigur, the majority of which have not been edited. These problems, for obvious reasons, appear to have made Western scholars reticent about researching the development of Early Mahāyāna Buddhism and its Sūtra tradition. <4>

There has also been, in the past, a tendency in Western scholarship to focus either on the "Original Doctrine" of the Buddha or on the philosophical developments within Buddhism represented by the great commentarial tradition. <5> The former emphasis has led to a thorough study of the life of the Buddha, as well as the Pāli Canon which has been overzealously considered to be the doctrine of Original Buddhism. The latter emphasis has led to serious research on the Abhidharma, Nāgārjuna and the Mādhyamika tradition, as well as on the doctrines and development of Yogācāra and Vijñānavāda philosophy. The result has been the neglect of Early Mahāyāna Buddhism, to the extent that there is not a single authoritative book on the subject in a Western language.

Although Mahāyāna Buddhism clearly seems to have its precedence in Early Buddhism, a period from approximately 383 B.C. to 100 B.C., most Western scholarship begins its delineation of this great tradition with Mādhyamika as the starting point. <6> This gives the illusion that Mahāyāna

is a "later" Buddhist tradition. Actually Nāgārjuna, the founder of Mādhyamika, lived more than five hundred years after certain ideas we associate with Mahāyāna had their inception. And he philosophized during a period which should be considered as Middle not Early Mahāyāna: that is the Middle Period of Mahāyāna Buddhism, from 150 to 500 A.D. <7>

Generally speaking, the real starting point in the development of philosophical Mahāyāna has been largely misrepresented in Western scholarship. This starting point does not really begin with Nāgārjuna, Asaṅga or Vasubandhu, but with the Mahāyāna Sūtras those savants based their doctrines upon. These Sūtras have their own history and course of development which form the inner essence of Mahāyāna Buddhism. It is this very important history and course of development which still remain largely uncharted in Western scholarship.

Many of the Western scholars in the past century who did recognize the importance of the Mahāyāna Sūtras soon began the controversial process of trying to empirically establish their place of origin, historical chronology and doctrinal source. <8> However, most of these scholars were concerned with either a single Mahāyāna Sūtra or with one related group of these Sūtras. <9> Therefore, after more than a century of research has elasped, a concrete and precise deliniation of the overall history and development of the Mahāyāna Sūtras has not been written in a Western

language. <10>

Although conjecture remains conspicuous when postulating anything about the inception of Mahāyāna Buddhism and its Sūtra tradition, the need for some kind of model, however tentative, has been recognized. Among Western Buddhologists in the past this model has often taken the following form: either the Mahāsaṇghikas as a group, the Lokottaravādins, Aparaśailas or some other sect associated with the Mahāsaṇghika branch of Early Buddhism is attributed with the development of Early Mahāyāna doctrines. <11> This model is primarily based upon information in the Kathāvatthu, the Samaya-bedho 'paracanacakra Sūtra, the various Vinayas of these early schools of Buddhism, historical treatises in Pāli and Tibetan and information within various Sūtras. <12>

Based on the different controversies which existed among the early schools of Buddhism, it can be determined which of them held tenets considered to be the forerunners of Mahāyāna doctrines. However not just several of these early schools, but a large number of them -- including even those generally considered to be doctrinally conservative, such as the Sarvāstivādins and Pudgalavādins -- held tenets which can be construed as proto-Mahāyāna in nature. <13>

Instead of focusing on one specific branch or sect in Early Buddhism postulated as the formulator of the earliest Mahāyāna doctrines and Sūtras, a new model for the

development of Mahāyāna is necessary. <14> This model should reflect the fact that proto-Mahāyāna tenets were a universal phenomenon in Early Buddhism, and that the inception of the phenomena we refer to as Mahāyāna cannot be limited to a certain sect or branch of Buddhism or even to a specific geographic location. <15> Once this model for the development of Early Mahāyāna Buddhism has been established, it becomes possible to understand the development and significance of the Lotus Sūtra within it. After this is understood, we are able to discuss Vasubandhu's commentary on the Lotus Sūtra in both its historical and doctrinal context.

There are two issues of paramount importance in the hypothesis presented in this dissertation regarding the formation of Early Mahāyāna Buddhism: the manner in which the Buddhist Saṇgha appears to have developed; the nature of the scriptural source for the earliest Mahāyāna Sūtras.

The Development of the Buddhist Saṇgha and the Emergence of Mahāyāna Buddhism

Buddhist scholarship has often painted a very formulated picture of the earliest Buddhist Saṇgha: one which postulates a static monastic community, ordination and confession ceremonies, as well as elaborate rules of conduct. <16> This apnears to be a correct assessment of the Buddhist Saṇgha some hundred years or so after Original

Buddhism. It does, however, misrepresent the form of the earliest Saṇgha some decades after the demise of Śākyamuni.

A great change appears to have gradually taken place in the customs and habitat of the Buddhist Saṇgha during the first century of Early Buddhism. <17> It seems very probable that Mahāyāna developed, in part, from out of this change. In order to clarify the relationship between the change in the Saṇgha and the emergence of Mahāyāna Buddhism it is necessary to first briefly discuss the transformation which occurred.

During the lifetime of the Buddha, his organization had a peripatetic lifestyle. In fact, rather than a static cenobitical system, the earliest form of the Buddhist Saṇgha reflected a religious phenomenon common in India during the fourth century B.C.: that is the institution of the Parivrājakas or wandering mendicants. <18> A religious custom called Vassa, or rain retreat, which all of the Parivrājaka groups followed was also adopted by Śākyamuni for his group. <19> Thus, the only time Śākyamuni and his followers stayed for any period of time in one abode was during the three-month rainy season. The rest of the time Śākyamuni, accompanied by some of his followers, was proslytizing in various regions centered around Rājagṛha, Śrāvastī and Vaiśālī. <20>

The Saṇgha, or assembly of mendicants, which associated itself with Śākyamuni did not immediately build a monastery for itself after his death for there was no

precedent for this. Instead, after the Buddha's funeral and division of his relics, the majority of them probably split up into small groups of either close personal or regional affiliation and continued the peripatetic lifestyle of begging for alms to which they were accustomed. And just as they had done under the direction of Śākyamuni, they continued to assemble together for religious discourse and discussion during the three-month rainy season retreat. They probably even used the same places they had occupied with Śākyamuni, such as Anāthapiṇḍada's Jetārama, which had been constructed for this purpose during the Buddha's lifetime. <21> Those monks who had strayed to rather distant regions, either built shelters for themselves or had them provided by the pious laity in those areas. <22>

It is conjectured that as time went on certain monks became associated with a specific habitat for the rainy season retreat. <23> A personal or religious bond developed among them and they returned to the same place yearly. At the end of the rainy season retreat some of them felt reluctant to leave, and the shelter was gradually improved to provide for a permanent residence. This is the way in which Buddhist monasteries appear to have developed independently in various regions. <24> The density and influence of these centers were probably most pronounced in the area of Ganges plain where the Buddha's influence had been so great.

Through the discussions and solutions to problems which arose in monastic life, the separate groups undoubtedly began to develop their own interpretations of monastic rules and Buddhist doctrines. This kind of process is reflected in the different material contained in the various Vinayas of the early Buddhist sects. <25> At this time the religious scripture, believed to be the words of the Buddha himself, was maintained as an oral tradition with all the lapses of memory and creative elaborations which that implies. <26> It is impossible to reconstruct what this earliest scripture may have been. In the beginning it seems probable that there were no detailed Prātimokṣa and extensive Vinaya as it is now found in the Pāli canon, but rather a Prātimokṣa in the form of a simple statement of faith, and a Vinaya with a number of injunctions which could be traced to the Buddha. A convention which seems to have prevailed among all of the early Buddhist groups was that of accepting new scripture if it accorded in spirit with the present memorized collection. <27> The Buddha in his many wanderings said many things to many people and apparently unreported Sūtras were always turning up. <28>

As time passed it can be postulated that the more isolated centers of monastic Buddhism, along with their lay Buddhist affiliations, naturally grew to have more and more distinctive doctrines. Based on their scripture they came to accept new tenets and Sūtras introduced mainly by peri-

patetic monks, or by members of their own monastery who took up traveling or proselytizing for periods of time and brought back different Sūtras and ideas to the monastic community. This is probably the way in which the philosophy of Buddhism expanded in various doctrinal directions.

In certain monastic centers, undoubtedly, greater freedom in interpretation was allowed. In these centers new doctrinal developments likely grew out of various debates and discussions. <29> Some of these monastic centers may have been relatively conservative, while others grew to be more progressive. One thing is certain, from a relatively homogeneous beginning in Original Buddhism the schools of Early Buddhism grew to have conflicting doctrines. It is also a fact that the doctrines of many of these early schools have elements which can be considered as proto-Mahāyāna. This illustrates that simultaneously throughout the period of Early Buddhism, perhaps at times even in the same monastery, there was a continuous development in both conservative and progressive Buddhism which much later came to be distinguished as Hīnayāna and Mahāyāna Buddhism. <30>

What then of the earliest Mahāyāna Sūtra. Who composed it? It certainly could not have simultaneously emerged from different regions of Buddhist India. This is true, however the presumption is probably incorrect. Rather than proposing a unique and first Mahāyāna Sūtra it seems more realistic to hypothesize a number of Sūtras with

Mahāyāna elements being developed simultaneously in different localities. <31> These were carried about in the memories of traveling monks who shared them with the interested laity and with other monks in various monasteries where they lodged during their travels. This explains how the Mahāyāna Sūtras were developed in layers, covering a span of centuries and various localities. <32> Therefore no single person or group of people composed many of the Mahāyāna Sūtras as we know them in their final form. Based on this analysis, it can be concluded that the Early Mahāyāna Sūtras are a pan-Buddhist phenomenon whose development can be explained, in part, through the way in which the Saṇgha developed.

The Nature of the Doctrinal Source Material for the Earliest Mahāyāna Sūtras

Any theory regarding the doctrinal source for the earliest Mahāyāna Sūtras must take into consideration the variety of doctrines and modes of worship which seem to appear simultaneously in the formative years of Early Mahāyāna. These include the worship of Stūpas; the worship of the Buddhas Amitābha and Akṣobhya; the doctrine of pure lands; the doctrine of the Perfection of Wisdom and Emptiness; the doctrine of the Bodhisattva and his path. Such a diversity would seem to logically deny the emergence of Mahāyāna from any single doctrinal source. We are forced then to assume that a variety of sources and groups

were responsible for the formation of what later came to be known as the Early Mahāyāna Sūtras.

The proto-Mahāyāna groups, or the progressive faction in Early Buddhism, were responsible for formulating the earliest Mahāyāna Sūtras which were an oral tradition. <33> Whether or not these groups were predominately composed of ordained or lay members, they were obviously not divorced from the conservative Buddhist tradition and its scripture. <34> The technical terms and dramatic personages occurring in the literature of Conservative (Hīnayāna) and Progressive (Mahāyāna) Buddhism are initially the same. The difference is a matter of doctrinal emphasis. From this it can be surmised that in the very beginning both the conservative and the progressive factions had doctrines based on a common tradition.

During Original Buddhism, that is Buddhism during the lifetime of its founder Śākyamuni, and during the first decades of Early Buddhism there was probably a more or less pan-Buddhist oral tradition of religious scripture contained in the memories of certain specialists. <35> This scripture, in its earliest form as an oral tradition, may well have consisted of the oldest strata of the Prātimokṣa rules, and various Sūtras. <36>

Among the many discussions contained in the Sūtras it is probable that the doctrines of the Four Holy Truths and the Noble Eightfold Path <37> were to be found, as well as various stories and parables for moral edification. Among

this scripture there were undoubtedly doctrinal elements which can be considered as Proto-Mahāyāna.

Thus it is postulated that many concepts which later became largely associated with either Mahāyāna or Hīnayāna doctrines were present in the oral tradition of scripture from the first decades of Early Buddhism. The fact that Proto-Mahāyāna elements were present from the onset can be readily established by studying the Sūtra and Vinaya portion of the Pāli Canon and the Vinayas of other Early Buddhist sects extant in Chinese translation since these are considered to contain a strata of doctrines reaching back to Original Buddhism. For example, the terms Prajñā, Bīja, Prabhāsvaracitta and Śūnya which grow to have great significance in Mahāyāna doctrines occur in what is construed to be some of the oldest scripture belonging to the period of Original Buddhism and to the incipient stages of Early Buddhism. <38>

Summarily, it can be said that in the first decades of Early Buddhism, there was an oral tradition of religious scripture whose source was homogeneous in the sense that it was based on a common doctrine in vogue during the life of the Buddha, but which contained controversial elements leading to an increased diversification in its interpretation. <39> This source doctrine eludes concrete reconstruction. But from what we know of the subsequent schismatic developments in Early Buddhism we can say that this doctrine contained Proto-Mahāyāna elements and

possessed a character which was enigmatic enough to facilitate controversy. It is out of the nature of this type of doctrine in Original Buddhism, and out of the spirit of Buddhism itself which contained a progressive element from the onset that the earliest Mahāyāna Sūtras had their literary inception.

The Source of the Earliest Prajñāpāramitā Sūtra and its Relation to the Lotus Sūtra.

Different groups in different regions of India who were attracted to the universal spirit of a more progressive form of Buddhism probably had, in the beginning, their favorite doctrine or Sūtras which were subsequently lengthened, developed and elaborated by others. At first, when these Sūtras were being developed, there was as yet no formalized Mahāyāna Sūtra literature or any distinct group known as the "Mahāyāna" Buddhists. It is only with the advent of the first Mahāyāna philosopher, Nāgārjuna, in the second century of our era, that the Mahāyāna Sūtras finally achieved their own status as a separate class of scripture in the history of Buddhism.

The nature and religious interests of the people comprising the early progressive faction of Buddhist communities must have greatly influenced the kind of doctrine which developed. This is very apparent when the

spirit and content of two extremely influential Mahāyāna Sūtras, the *Aṣṭasāhasrikāprajñāpāramitā-sūtra* and the Lotus Sūtra, are compared. Besides the difference in their doctrines, the whole tone and literary perspective of these two Sūtras are strikingly different. <40> Doctrinally, the former Sūtra is primarily concerned with the enigmatic and profound doctrines of Wisdom and Emptiness, whereas the latter expounds the teaching of an Ekayāna (Single Vehicle to enlightenment), the teaching of an eternal Buddha and Stūpa worship. Based on this doctrinal difference it seems evident that these two Sūtras must have been based formulated by rather different sectors of the progressive Buddhist community.

One explanation for the literary source of the earliest form of the *Aṣṭasāhasrikāprajñāpāramitā-sūtra* has been proposed by Migot and subsequently adopted by E. Conze. <41> Migot conjectures that a literature of Mātṛkās was composed at some time during the history of Buddhism, most likely at the end of Aśoka's reign which would place it during the middle of the second century B.C. <42> It can be supposed that this Mātṛkā literature consisted of a series of lists, such as the five powers (Balas), Noble Eightfold Path, the six Vijñānas, etc, which may well have had their basis in Original Buddhism and been subsequently adopted by most Buddhist cenobites. <43> According to Conze those adherents interested in a more radical or progressive interpretation of Buddhism worked the lists

into the Prajñāpāramitā Sūtras, the earliest of which appears to be the Aṣṭasāhasrikāprajñāpāramitā-sūtra. Those adherents of a more conservative bent worked the lists into what is known as the Hīnayāna Abhidharma. <44>

A pan-Buddhist form of Mātṛkā literature which proceeds the Prajñāpāramitā Sūtras is indeed useful in explaining the common occurrence of these types of lists in both the Hīnayāna and the Mahāyāna scriptures which developed during the years of Early Buddhism and Early Mahāyāna. Such lists also seem likely since, in an oral tradition, doctrinal enumerations in the form of lists would be easier to memorize and retain compared to the more lengthy Sūtras. Although the existence of such Mātṛkā lists cannot be verified since they do not specifically form a section of any Buddhist canon, we do know from Buddhist literature that Mātṛkādharas, or experts in the Mātṛkā lists, did exist in the Buddhist monastic community. <45>

However, such lists do not explain the spirit of the Prajñāpāramitā doctrine itself; that is the strong emphasis on Wisdom which is the realization of Emptiness. <46> One very important factor which undoubtedly exerted a great influence on the formation of many early Mahāyāna Sūtras has been generally overlooked by scholars. <47> That factor is the importance of the experience gained through meditation. That this factor played a great role in the formation of some of the earliest Mahāyāna Sūtras is ob-

vious from their contents. The Akṣobhyatathāgatavyūha-sūtra (T.313) and the Bhadrapāla-sūtra (T.418), both Early Mahāyāna Sūtras, each mention a meditation technique requiring the visualization of a Buddha. This is not a meditation technique normally associated with conservative Buddhism whose form of meditation on decaying corpses, and the conditioned co-reproduction of discrete elements, etc., are known through the Pāli Canon, the Abhidharmakośa-bhāṣya and the Chinese translation of the Sarvāstivādin Abhidharma treatises. <48>

The strong influence of a meditative experience which underlies the formation of many Early Mahāyāna Sūtras can also be seen in the Aṣṭasāhasrikāprajñāpāramitā-sūtra. This scripture, perhaps more than any other Mahāyāna Sūtra, acts as an elaboration or expansion of the experience gained through the conservative form of meditation on the conditioned co-reproduction of phenomena. In this respect it clearly has a deep relationship with conservative Buddhism whose method of meditation it now improves. Throughout the early Prajñāpāramitā literature, the adherents of the conservative form of Buddhism are accused of being preoccupied with reviewing Dharmas -- the discreet factors comprising our experience of reality -- and of having attained an inferior kind of enlightenment. The religious practise of Prajñāpāramitā is obviously considered to be vastly better by the group of Buddhists responsible for its formation.

Serious meditation, the kind required for visualizing a Buddha, or for realizing Emptiness which forms the basis of reality, must have taken place within a monastic community where seclusion and time were provided for this type of endeavor. It is highly improbable that the majority of the lay Buddhists would have been attracted to this kind of meditative practise, which explains, in part the formation of the Lotus Sūtra. <49>

The Religious Phenomenon Underlying the Formation of the Lotus Sūtra

In contrast to the introspective emphasis contained in the meditative Mahāyāna Sūtras mentioned above, the Lotus Sūtra emphasizes an externalized form of practise which must have appealed tremendously to the laity. In fact, the impetus for the formulation of the Lotus Sūtra may have emerged out of their practise which entailed the honor and worship of Stūpas symbolizing the Buddha. Apparently this practise was popular among the laity from the inception of Early Buddhism and has precedents as a religious phenomenon in pre-Buddhistic India. <50>

Because of the different mode of practise in the Lotus Sūtra it is easy to consider that the principal group responsible for its original form was dramatically different in nature from the rather traditional monastic group which hypothetically formulated the earliest Prajñāpāramitā literature. Actually, the type of group responsible for

the earliest layer of the Lotus Sūtra seems to be explained to some extent by Hirakawa.

Hirakawa has proposed a new model for the origin of Mahāyāna Buddhism. <51> With this model he attempts to establish a hypothesis which compensates for the inadequacies in the one major preceding theory which credits the Mahāsaṇghikas with the inception of Mahāyāna doctrines. His theory, which has gained general acceptance among modern Japanese Buddhologists, has been brilliantly criticized in an article by Shizutani. <52>

The conclusion which can be drawn from their research is that neither the theory of the Mahāsaṇghikas being the originators of Mahāyāna Buddhism nor the theory that groups associated with Stūpa worship were the ones responsible for its emergence are an adequate explanation for the complex structure of Early Mahāyāna and its diverse Sūtra tradition. However, Hirakawa's hypothesis may well be an accurate description of the type of religious phenomenon occurring in Early Buddhism which ultimately led to the formation of the Lotus Sūtra: that is a lay-oriented organization located at the site of Stūpas. <53>

What the nature of this organization may have been, that is whether or not it was mostly comprised of lay Buddhists, is a very problematic issue and requires detailed consideration beyond the limits of the present discussion. The important point for consideration here is that among the members of this Stūpa-centered organization

there were a few people, either lay or ordained, known as the Dharmabhāṇakas. <54>

Any explanation regarding the status and duties of the Dharmabhāṇakas -- Mahāyāna teachers or storytellers -- is still very incomplete. And like many other facets of Early Mahāyāna, it is an important issue for which there is little historical information. The early Dharmabhāṇakas may well have been musicians and entertainers who put on public performances of Mahāyāna Buddhist stories for edification. <55> Their performances could have taken place either on the Stūpa grounds or in public halls which were apparently built for the purpose of preaching and explaining the Sūtras. The need to reach the public in an entertaining fashion well explains the nature of the miraculous in many Mahāyāna Sūtras, including certain incredible descriptions found in the Lotus Sūtra. <56> It also explains the use of interesting and emotionally appealing parables and stories which also frequently occur in Buddhist Sūtras. It seems likely that these Dharmabhāṇakas were largely responsible for the formation of the Lotus Sūtra. This is confirmed by the fact that two chapters of the Lotus Sūtra, "Dharmabhāṇaka" and "Dharmabhāṇakānuśaṃsā" are devoted to the elucidation of their duties and its benefits. <57>

Concluding Remarks

The eclectic nature of many of the Mahāyāna Sūtras reflects their compilation in various stages and locations over a long period of time. This also indicates that merely one Buddhist group could not have been responsible for their final form. It seems likely that their inception as well was a pan-Indic phenomenon occurring within many centers of Buddhism. How this could have happened is explained by the electic nature of Original Buddhism and the way in which the Buddhist Saṇgha developed.

Although the contents of the Early Mahāyāna Sūtras contain various doctrinal elements, a core doctrine can usually be determined. This core doctrine forms the oldest strata of the Sūtra and is different for many of the major Early Mahāyāna Sūtras. For example, the teaching about the Perfection of Wisdom and Emptiness found in the Prajñāpāramitāratnaguṇasaṃcaya-gāthā; the visualization of a Buddha in the Akṣobhya-sūtra; the importance and efficacy of Stūpa worship in the Lotus Sūtra. The different nature of these doctrines also demonstrates that, although they may have originally had a common bond in Original Buddhism, by the time they emerge in written form they represent different doctrinal tendencies.

In conclusion, the earliest Mahāyāna Sūtras, as a group, could not have been formulated by one homogenous branch or school of Buddhism -- either the Mahāsaṇghikas or the organizations which developed around the Stūpa sites. The meditative emphasis in some of these Sūtras

indicates they were probably developed by monastic groups deeply interested in meditation, whereas the Lotus Sūtra with its emphasis on an externalized from of practise was probably formulated by a group with a strong lay-Buddhist affiliation.

Chapter Two

A Short Chronology for the Lotus Sūtra and Some of the Other Major Mahāyāna Sūtras

What are the Mahāyāna Sūtras?

Throughout Western scholarship in the past, it has been a convention to refer to the entire collection of Mahāyāna Sūtras representatively by the term "Nine Dharmas." <1> These nine Dharmas, or Sūtras, which have come to represent the entire collection of Mahāyāna Sūtras are the Lalitavistara, Saddharmapuṇḍarīka-sūtra, Aṣṭa-sāhasrikāprajñāpāramitā-sūtra, Laṇkāvatāra-sūtra, Gaṇḍa-vyūha-sūtra, Tathāgataguhyaka-sūtra, Samādhirāja-sūtra, Suvarṇaprabhāsa-sutra, Daśabhūmika-sūtra. Although this convention of using the Nine Dharmas to collectively represent the entire corpus of Mahāyāna Sūtra literature simplifies a complex subject, it also greatly misrepresents the actual doctrinal development and chronology of these Sūtras. It even misrepresents their importance from the perspective of the different Mahāyāna traditions in India, China, Japan, Tibet and the other Mahāyāna Buddhist countries.

Consider, for example, the Lotus Sūtra which is included as one of these Nine Dharmas. It does not appear

to have been very popular in Tibet. In contrast to its apparent influence in Central Asia, the extent of its lasting popularity in India may not have been very extensive. On the other hand, it was very popular for several centuries in China and has certainly been one of the most influential Mahāyāna Sūtras in Japanese Buddhism.

As another example of the misrepresentation perpetuated by this convention, take the Lalitavistara, and the Daśabhūmika-sūtra. It is highly debateable whether the Lalitavistara exerted any influence at all on Mahāyāna Buddhism in Tibet, China and Japan. On the other hand, the Daśabhūmika-sūtra was obviously important in Indian Buddhism and greatly influenced the religious view of Vasubandhu. It was also an important influence on the development of Buddhism in China during the fifth and sixth centuries. However, its importance in Tibet and Japan appears to be insignificant.

Such examples show that using the classification of Nine Dharmas to collectively describe the Mahāyāna Sūtras is rather misleading. It would be more definitive to analyze this class of scripture by first clearly limiting the discussion to its development in India. This development should be divided into three stages and four categories. <2> The three stages are Early, Middle and Late Mahāyāna Sūtras. The four categories are Prajñāpāramitā and Pure Land; Ekayāna and Tathāgatagarbha; Yogācāra and Vijñānavāda; Tantra.

Secondly it should be reiterated that the popularity and influence of the Mahāyāna Sūtras is very different in the various Asian countries which accepted it. Thus the form which Mahāyāna Buddhism takes in each country is quite distinct and should be described accordingly.

Discussing the Mahāyāna Sūtras first according to their stages and categories of development in India and then according to their influence and popularity in Central and East Asia does not solve all of the problems regarding the complexity of these Sūtras, their formation and interrelationships. Ultimately, however, even with its limitations this approach is far superior than categorically using the Nine Dharmas to represent the entire corpus of Mahāyāna Sūtras.

Problematic Issues Regarding the Establishment of an Accurate Chronology for the Mahāyāna Sūtras

Establishing an accurate chronology for the development of a single Mahāyāna Sūtra and its historical position within the entire Mahāyāna Sūtra tradition is a complex task. The intricate doctrinal interrelationships between various Sūtras tend to obscure any clear cut chronology. This is further exacerbated by the fact that the basic text of any single Sūtra may have undergone a number of revisions over several centuries. During each revision new doctrines from other Sūtras were often incorporated. This process of doctrinal borrowing is a

common occurrence in the development of many Mahāyāna Sūtras.

Needless to say, a Sūtra's final form at the end of this process may be remarkably different from its initial structure. It is, however, important to determine this initial structure, since it holds the key to understanding the history of a Sūtra's doctrinal development.

The basic texts of the Early Mahāyāna Sūtras seem to project rather distinct and exclusive doctrinal positions. <3> As time elapsed, however, these various doctrines became blended and incorporated along with the various redactions of a Sūtra. Various doctrines which once distinguished a specific Sūtra, such as the Ekayāna doctrine in the Lotus Sūtra, led to the development of hybrid offsprings which in turn had their own new doctrinal emphases. This latter phenomena is most apparent in Sūtras of the Middle and Late Mahāyāna periods.

Along with this phenomena of hybridization, another trend in the formation of the Mahāyāna Sūtras occurred. This trend is the incorporation of small Sūtras into collections or small Sūtras being used as chapters of larger Sūtras. Some of these Sūtra-chapters are older than the other chapters. Therefore the chapters of this type of compiled Sūtra will have chronological discrepencies. A Sūtra like this, even though it was compiled in Middle Mahāyāna, may contain chapters which are much earlier.

In any case, as mentioned previously, the history of a

single Sūtra may have encompassed several centuries and a number of revisions which show doctrinal influences from other Sūtras. This labyrinth of interrelationships between Sūtras can often be traced for a single Sūtra through the various Chinese translations which occurred at different points in its historical development. The Avataṁsaka-sūtra is a good example of a compiled Sūtra where this type of process can be traced through the Chinese translations.

A Methodology for Establishing a Chronology for the Lotus Sūtra and Other Major Mahāyāna Sūtras

The above discussion has discribed certain internal factors about the Mahāyāna Sūtras which make them difficult to date. One other factor is the absence of historically reliable evidence in the form of inscriptions, etc. Moreover, since at their inception the Early Mahāyāna Sūtras were solely an oral tradition, the method of dating specific manuscripts to determine a Sūtra's earliest date of compilation is also not highly reliable.

To deal with this problem of establishing a chronology of these Sūtras, Takasaki has proposed three internal criteria for dating a manuscript. <4> These are:

1) Proper names which appear in the Sūtra.

2) Idiomatic phrases which seem to indicate that the following passage is a quotation from another source. Clearly this should mean the importance of identifying quotations from other scriptures. For example, if the

Saṃdhinirmocana-sūtra is quoted in a certain Sūtra, this Sūtra or parts of it must be later than the Saṃdhinirmocana-sūtra.

3) Technical terms unique to a specific Sūtra or certain doctrinal systems. For example, if the term Āśrayaparavṛtti occurs throughout a Sūtra this strongly suggests it is a Middle Mahāyāna Sūtra since we known that this term was coined by the Yogācāra-vijñānavādins of that period.

There is one other factor not mentioned by Takasaki:

4) Lengthened lists, increased repetitions and extra chapters appearing in certain manuscripts of the same Sūtra often indicate a later redaction.

Expanded lists of technical terms should also be included under this category. For example the doctrine of the six Pāramitās appears to have been expanded to ten. Therefore a Sūtra which lists ten Pāramitās is later than the earliest Mahāyāna Sūtras which consistently list only six, or this list of ten may be considered as a later addition. However, the converse is not always true. That is, if a Sūtra lists only six Pāramitās it may not always be an Early Mahāyāna Sūtra.

An additional point which must be considered under this fourth criterion is that the chapters at the end of many Sūtras often seem to be later appendants.

To these four internal criteria should be added several external criteria:

1) The earliest date of the Chinese translation of a manuscript. This date establishes the lower limit of a Sūtra's formation. This criterion, however, must be used with great discretion since it may sometimes be misleading. <5>

2) The date of the Buddhist philosophers who quote these Sūtras. <6> Unfortunately, many of their dates are also difficult to determine.

The only other reliable historical information we have to establish the date of Early Mahāyāna Sūtras comes from inscriptions. The Kharoṣṭhī inscriptions do not contain much information. <7> However, a Charsadda inscription which mentions the word Triyāna has been dated at 55 A.D. <8> by this inscription we at least know that Mahāyāna Buddhism was in existence by that time. The advent of Mahāyāna Buddhism during this period is also confirmed by Kuṣāṇa art (100 B.C.-100 A.D.) which contains Mahāyāna elements.

By using this date of 55 A.D. as the lower limit and with the recognition that it took several hundred years for certain Mahāyāna Sūtras to be formulated, we can hypothesize that the most primitive form of the earliest Mahāyāna Sūtras could well have existed already by 100 B.C. For example, Conze places the elaboration of the basic text of the Aṣṭasāhasrikāprajñāpāramitā-sūtra between 100 B.C. and 100 A.D. <9> Most scholars agree that the oldest core of the Prajñāpāramitā Sūtras appears to be one of the

earliest Mahāyāna Sūtras. <10> We can assume that its most primitive form existed in the early part of the first century B.C.

There are, however, many Japanese scholars who avoid making assumptions about such dates. They begin their discussion of these Sūtras based upon a Sūtra's date of translation into Chinese. <11> Such scholars, including A. Hirakawa and H. Nakamura, represent the more conservative view. They place the development of Mahāyāna in the first century of our era. Hirakawa does state that certain Sūtras presumed to precede the Aṣṭasāhasrikā-prajñāpāramitā-sūtra were established "before our era." <12>.

Shizutani, who represents the more radical view among Japanese scholars, has proposed a chronology for the development of the Early Mahāyāna Sūtras. He makes a distinction between proto-Mahāyāna (100 B.C.-100 A.D.) and Early Mahāyāna (50-250 A.D.) and subsequently divides each period into two stages. For him proto-Mahāyāna indicates the period in which the term Mahāyāna was not yet in vogue. <13>

Although the more radical view, represented by Conze and Shizutani, is difficult to substantiate that does not invalidate it. It is my contention that the Prajñāpāramitā literature developed as a reaction to the formation of Hīnayāna Abhidharma. It appears that a number of the Abhidharma treatises of the Theravāda were composed in the

second century B.C. and those of the Sarvāstivādins somewhat later. <14> Thus the hypothesis that the earliest Prajñāpāramitā literature started its development in the beginning of the first century B.C. does not seem far-fetched.

The Dates for the Development of the Lotus Sūtra

The date of the basic text of the Prajñāpāramitā literature is important for establishing the upper limit of the Lotus Sūtra. Since the Triyāna concept appears to have been initially a doctrine of the Prajñāpāramitā literature it must be assumed that the Lotus Sūtra succeeds the basic text of this literature because of the reaction to the Triyāna concept found in the Lotus Sūtra. Therefore the upper limit of the Lotus Sūtra must come after some form of the earliest Prajñāpāramitā literature.

We also know that the Lotus Sūtra was compiled like many other Mahāyāna Sūtras, that is in layers over time. <15> It is difficult to determine how long it took for such a compilation to take place. The general opinion seems to be one or two hundred years although this is certainly conjectural. However by looking at the various translations of a specific Sūtra found in the Chinese Buddhist canon this type of long term, layered compilation can be verified. <16>

There is one important external criterion for establishing the lower limit of the Lotus Sūtra. This is

the dates of the great Mahāyāna philosopher Nāgārjuna (150-250 A.D.). Nāgārjuna is said to have written many commentaries on the Mahāyāna Sūtras one of which includes the Lotus Sūtra. <17> Unfortunately this commentary has not been discovered in any Buddhist canon, which indicates the possibility of a fabrication. <18> According to Chinese tradition, he is also credited with the authorship of the Ta-chih-tu-lun 大智度論 in which the Lotus Sūtra is mentioned many times. <19> If tradition is correct and Nāgārjuna actually knew the Lotus Sūtra, we can use his dates to establish the lower limit of one finalized form of the Lotus Sūtra. This lower limit would be the latter part of the second century A.D or in the first half of the third century.

In conclusion, we know the following points about the chronology of the Lotus Sūtra: 1) Based on Nāgārjuna's dates, the lower limit of one form of the Lotus Sūtra was between 150 A.D. and 250 A.D; 2) The structure of the Lotus Sūtra shows it was formed in layers. By looking at translations of various Mahāyāna Sūtras in the Chinese canon we can see that it often took several hundred years for this process to be completed. 3) The Lotus Sūtra presupposes the Triyāna doctrine of the basic text of the Prajñāpāramitā literature, therefore it must succeed it.

Since I agree with the less moderate view, that is with the earlier date of the basic text of the Aṣṭasāhasrikāprajñāpāramitā-sūtra, I hypothesize that the

oldest kernal of the Lotus Sūtra was established in the middle or later part of the first century B.C. This gives its Ekayāna doctrine sufficient time to influence other Early Mahāyāna Sūtras, such as the Daśabhūmika-sūtra. <20>

In contrast, a more conservative view on the chronology of the Lotus Sūtra is represented by H. Nakamura. He states that the Lotus Sūtra appeared around 40 A.D. and that he is certain the portion of the Sanskrit manuscript up to Chapter 22 came into existence between 40 and 220 A.D. <21>

A Short Chronology of Some Major Mahāyāna Sūtras

The chronology proposed below should only be considered as an approximation since it is not historically verifiable. All of the dates should be flexibly considered within a 50-year range in either direction. In this chronology, the classification Early Mahāyāna Stage I includes the time when the term Mahāyāna had not yet come into vogue.

Early Buddhism 383-100 B.C

Early Mahāyāna Stage I	100-1 B.C.
Early Mahāyāna Stage II	1 A.D.-150 A.D.
Middle Mahāyāna Stage I	150-300 A.D.
Middle Mahāyāna Stage II	300-500 A.D.
Late Mahāyāna	500-1200 A.D.

During the first half of the period described as Early Mahāyāna Stage I <100-1 B.C.), small Mahāyāna Sūtras

containing the doctrines of Emptiness, the Six Perfections or various meditation techniques of visualization, etc., were compiled. The *Amitābhavyūha-sūtra* (T.362) may belong to this class <22> or even to a period earlier than the basic text of the *Aṣṭasāhasrikāprajñāpāramitā-sūtra* which likely made its appearance in the middle of Early Mahāyāna Stage I and was completed during Early Mahāyāna Stage II. Succeeding the earliest form of the *Aṣṭasāhasrikā-prajñāpāramitā-sūtra* is the primary core of the Lotus Sūtra and that of the *Bhadrapāla-sūtra* which were both formulated at the end of Early Mahāyāna Stage I. <23>

In the next period, Early Mahāyāna Stage II (1 A.D.-150A.D.), the major portion of the Lotus Sūtra manuscript was established. In this period the *Daśabhūmika-sūtra,* the *Gaṇḍavyūha-sūtra* and the *Vimala-kīrtinirdeśa-sūtra* were probably composed. <24>

Middle Mahāyāna Stage I covers the period of 150-300 A.D. During this time the *Avataṃsaka-sūtra* was complied and the *Saṃdhinirmocana-sūtra,* the *Śrīmālādevīsiṃhanāda-sūtra* as well as the earliest version of the *Mahāyāna Mahāparinirvāṇa-sūtra* were formulated. <25>

Middle Mahāyāna Stage II covers the period of 300-500 A.D. In the earlier part of this period the expanded version of the *Mahāyāna Mahāparinirvāṇa-sūtra* was composed. This period also encompasses the formulation of the *Laṇkāvatāra-sūtra* . <26>

Late Mahāyāna covers the period of 500-1200 A.D. and

basically includes the development of Tantric scripture such as the *Mahāvairocana-sūtra.* <27>

Conclusion

Obviously this chronology excludes a number of very important Mahāyāna Sūtras, but a more detailed and comprehensive delineation is beyond the limits of the present discussion. <28> This type of chronology, however, should be the foremost priority for subsequent Western scholarship on Mahāyāna Buddhism.

In terms of the present discussion it is sufficient to clarify the historical position of the Lotus Sūtra in relation to several other major Mahāyāna Sūtras. These are the *Aṣṭasāhasrikāprajñāpāramitā-sūtra,* the *Saṃdhinirmocana-sūtra,* the *Śrīmālādevīsiṃhanāda-sūtra* and the *Laṇkāvatāra-sūtra.* Based on the chronology presented in this section it is clear that the earliest form of the *Aṣṭasāhasrikāprajñāpāramitā-sūtra* precedes the Lotus Sūtra, while the other three Sūtras just mentioned are subsequent developments. <29>

It is important to clarify here that both the *Saṃdhinirmocana-sūtra* and the *Śrīmālādevīsiṃhanāda-sūtra* precede the SPU which was written by Vasubandhu in the fourth or fifth century. The composition of the SPU probably occurred during the time in which the *Laṇkāvatāra-sūtra* was being formulated. <30>

Having established a chronological framework for the

Lotus Sūtra and those Mahāyāna Sūtras which succeed it yet precede Vasubandhu, it is now much easier to understand how they may well have been influenced by the Lotus Sūtra and in turn how they may have influenced Vasubandhu's interpretation of Ekayāna found in the SPU. However, before the doctrinal relationship between these Sūtras and the SPU can be discussed, it is necessary to first analyze the formation and influential doctrines of the Lotus Sūtra itself.

Chapter Three

The Formation and Doctrines of the Lotus Sūtra

An Overview

The popularity of the Lotus Sūtra throughout Asia is well attested by the large number of its fragments and complete manuscripts which have been found there. Among these manuscripts, those in Sanskrit are divided into three groups: Nepalese, Gilgit, and Central Asian. <1> The analysis of their differences and similarities has been a topic of great interest among Japanese scholars in particular. <2> There are so many minor variants between manuscripts of the same group and those of other groups that Watanabe has shown, very cogently, that it is impossible to establish any "Ur" manuscript of the Lotus Sūtra. <3>

According to the Chinese catalogs on the translations of Buddhist scripture, a number of Lotus Sūtra translations were completed in China <4> There are only three of these presently found in the Chinese Canon: Dharmarakṣa's translation in 268 A.D., called the Sheng-fa-hua-ching 正法華経 (T.263); Kumārajīva's translation in 406 A.D. known as the Miao-fa-lien-hua-ching 妙法蓮華経 (T.262); Jñānagupta and Dharmagupta's translation in 601 A.D. called the T'ien-p'in-miao-fa-lien-hua-ching 添品妙法蓮華経 (T.264). <5> Of these three it is

well known that Kumārajīva's version achieved the greatest popularity, although it apparently contains some mistranslations and occasionally may be quite interpretive. <6> Part of the anomaly of this translation is attributed to its being based on a very old version of the Lotus Sūtra for which the Sanskrit manuscript has apparently been found. <7>

Other translations of the Lotus Sūtra include one in Tibetan in the ninth century A.D. and others in Mongolian, Turkic and Hsi-hsia. <8>

The Structure and Formation of the Lotus Sūtra

It has already been mentioned in Chapter Two that one common structural feature of many Mahāyāna Sūtras is a layered compilation which takes place over a period of several hundred years in different geographic locations. <9> The Lotus Sūtra also reflects this kind of process. This fact was recognized by Kern, one of its earliest translators. <10>

Dating the Sanskrit manuscript of a Sūtra and its layers has become one of the fine arts, or rather a technical science, in Buddhology. The Lotus Sūtra, being such an important Sūtra, has been the subject of some very detailed analysis in this area. Once again, however, opinions vary.

The typical approach in establishing a chronology of the various layers comprising the Lotus Sūtra has been to

first contrast the verses (Gāthās) with the prose sections of the manuscript. The verses are generally considered to be older than the prose. <11> These verses are then divided into Class I and Class II; Class I is considered to represent the oldest strata of the Lotus Sūtra because of the hybridization of its language and the type of meter. <12>

Next, the Lotus Sūtra manuscript is generally divided into two parts: Chapter One "Nidāna-parivarta" through Chapter Nine "Ānandādivyākaraṇa-parivarta" are considered to represent the oldest part of the Lotus Sūtra, while the remaining chapters are considered to comprise the newest section. This second half of the Lotus Sūtra is also divided into older and newer sections; the newest section is considered to be Chapter Twenty-two "Bhaiṣajyarāja-pūrvayoga-parivarta" through Chapter Twenty-seven "Samantabhadrotsāhana-parivarta" in the Sanskrit versions. <13>

Pye, in his interesting book, Skilful Means, has explained Fuse's analysis of this compilation process. <14> There are still other opinions held by major Japanese scholars on this subject. These are summarized in a very important article by R. Mochizuki. <15> Here I will explain Hirakawa's position since he represents such an important influence within modern Japanese scholarship on the formation of Early Mahāyāna Buddhism and the Lotus Sūtra. <16>

<u>Hirakawa's Explanation</u>

According to Hirakawa, the process involved in the compilation of the Lotus Sūtra can be divided into several stages. With the exception of the chapter called "Devadatta", the first twenty-two chapters of Kumārajīva's version (or the first twenty-one chapters in the Sanskrit manuscripts) were compiled first. <17> This is easy to determine by the contents of the succeeding chapters, specifically Chapters Twenty-three through Twenty-eight (Chapts. Twenty-two through Twenty-seven in the Sanskrit versions), which as self-contained units follow no continuous story line. These last six chapters can be referred to as the appendices.

Hirakawa then divides the first twenty-two chapters of Kumārajīva's version into two further sections. <18> Section I contains Chapters Two ("Expedient Means" Upāya-kauśalya-parivarta) through Nine ("The Prediction for Ānanda and the Others" Ānandādivyākaraṇa-parivarta). This section contains the oldest strata of the Lotus Sūtra, which Hirakawa along with the majority of other Japanese scholars considers to be Chapters Two and Three. Between these two chapters, Hirakawa considers Chapter Two to contain the oldest core of the Lotus Sūtra. According to his opinion, the oldest form of the Lotus Sūtra started with either one or two chapters (probably Chapter Two) and grew from there. <19>

Next, Hirakawa considers that a small Sūtra of two or

three chapters was formed around Chapter Two and another small Sūtra of two or three chapters was formed around what is now Chapter Eleven ("The Appearance of a Treasured Stupa" Stūpasaṃdarśana-parivarta). This becomes the original Lotus Sūtra.

Subsequently, Chapters Four ("Character" Adhimukti-parivarta) through Nine were added to the small Section I Sūtra while Chapter Ten ("The Dharma Teacher" Dharma-bhāṇaka-parivarta) and Chapter Thirteen ("Fortitude" Utsāha-parivarta) through Chapter Twenty-one ("The Supernatural Power of the Tathāgata" Tathāgatarddhi-abhisaṃskāra-parivarta) were developed and added to the small Section II Sūtra. <20>

After this, Chapter One ("Introduction" Nidāna-parivarta) and Chapter Twenty-Two ("Entrustment" Anu-parīndanā-parivarta) were included. Then the six chapters beginning with Chapter Twenty-three ("The Deeds of the Bodhisattva Bhaiṣajyarāja in a Previous Life" Bhaiṣajya-rājapūrvayoga-parivarta) were added at the end. According to Hirakawa, this first edition of the Lotus Sūtra is represented by Kumārajīva's translation. <21>

After this manuscript was completed it underwent further revision. Chapter Thirteen ("Devadatta") was inserted and Chapter Twenty-two ("Entrustment") was moved to the very end of the Sūtra. This later redaction is represented by the Sanskrit manuscripts which have been discovered and by Dharmarakṣa's translation. <22>

Section II of the Lotus Sūtra, irrespective of the appended chapters, contains the doctrine of the eternal Buddha. This doctrine is one which the Lotus Sūtra shares with the *Avataṃsaka-sūtra* and *Sukhāvatīvyūha-sūtra*, portions of which may well be as early or earlier than the Lotus Sūtra.

For our purposes it is important to note that the oldest teaching in the Lotus Sūtra is found in Section I, particularly in the second chapter "Expedient Means." This oldest teaching is the doctrine of the Ekayāna which may well represent the most distinctive doctrinal contribution the Lotus Sūtra has made to Mahāyāna Buddhism.

The Ekayāna Doctrine in the Lotus Sūtra

Briefly expressed, there are four major doctrinal elements in the Lotus Sūtra: 1) Prediction (Vyākaraṇa) 2) Expedient Means (Upāyakauśalya) 3) The Eternal (Apramāṇa) nature of the Buddha 4) The Single Vehicle (Ekayāna) to enlightenment. <23> Among these four the first three are doctrines which the Lotus Sūtra shares with other Early Mahāyāna Sūtras. However, the emphasis which the Lotus Sūtra places on the doctrines of Prediction and Expedient Means is rather different from these other Sūtras and relates to its development of the Ekayāna teaching.

As stated previously, the doctrine regarding the eternal nature of the Buddha, listed above as the third doctrinal element, is not limited to the Lotus Sūtra, but

occurs in some Mahāyāna Sūtras which may have been created before it. <24> This doctrine only occurs in Section II of the Lotus Sūtra and is consequently not considered to be part of its earliest doctrinal emphasis.

The Ekayāna doctrine, however, represents the unique contribution of the Lotus Sūtra. <25> It is very rare in the history of Buddhist doctrines that a new term is invented. Rather it is often the case that a new emphasis or different interpretation is placed on an old term: a classic example is from Śūnya in Early Buddhism to Śūnyatā in the Mādhyamika philosophy of Middle Mahāyāna Buddhism. In the Lotus Sūtra we see this tendency of doctrinal elaboration occurring with the first two doctrinal elements listed above: 1) Prediction; 2) Expedient Means.

In the case of the fourth doctrinal element, Ekayāna, there is a striking precedent: as a new term which does not occur in Original Buddhism, it appears to represent a revolutionary teaching. In this sense the Lotus Sūtra is truly an unusual Mahāyāna Sūtra. Apparently its innovative nature caused some consternation among the surrounding groups of Mahāyānists -- probably those groups affiliated with the early Prajñāpāramitā Sūtras. <26>

The meaning of the Ekayāna doctrine in the Lotus Sūtra has been an extremely fruitful topic of discussion throughout the subsequent history of Mahāyāna Buddhism, as well as in the academic circles of modern scholarship. The Lotus Sūtra is not a philosophical treatise. It does not present

a logical argument for the doctrine of Ekayāna. In fact some of the information it presents is contradictory. <27> This ambiguity in the Lotus Sūtra has led to various developments in the interpretation of Ekayāna throughout the subsequent history of Mahāyāna Buddhism.

It was mentioned previously that the Lotus Sūtra established its Ekayāna doctrine as a refutation of the Triyāna (Three Vehicles) theory which was proposed in the early Prajñāpāramitā literature. <28> The formulators of the early Prajñāpāramitā literature were bent on establishing the superiority of their meditation technique and religious practise. Therefore they strove to make a clear distinction between the superior efficacy of their way, that is the way of the Bodhisattva who courses in Emptiness and Wisdom while fulfilling the religious practise of the Six Perfections, and the way of the Arhat and Pratyekabuddha who represent different sectors of the conservative tradition with its reportedly less effective practise.

To create this distinction the formulators of the earliest Prajñāpāramitā literature established the doctrine of three separate Vehicles (Yāna) to enlightenment and consequently, logically speaking, three distinct kinds of enlightenment. This doctrine of three separate Yānas to enlightenment was subsequently incorporated by one philosophical school of Buddhism, the Yogācārins in the fourth century A.D. <29> However, ultimately, according to

the metaphysics of Emptiness found in the Prajñāpāramitā literature, it must be stressed that there is no Bodhisattva or enlightenment or three separate Yānas. It is this type of logical negation which is fully elaborated by Nāgārjuna who established the philosophical school of Mādhyamika in India during the second and third centuries and which distinguishes the three-vehicle doctrine in the Prajñāpāramitā literature from that of the early Yogācārins.

Despite the ultimate metaphysical evaluation of the early Prajñāpāramitā literature which reduces all the factors of existence and personality to Emptiness, there is an affirmative emphasis on the efficacy of the Bodhisattvayāna as the sole means to achieve the complete and total enlightenment of a Buddha. Only with this kind of enlightenment are all the hindrances destroyed; that is the two classes of hindrances, defilements (Kleśāvaraṇa) and the obstructions to knowledge (Jñeyāvaraṇa). According to this understanding the Yāna of the conservative Śrāvakas leads to a false or inferior enlightenment where only the defilements (Kleśāvaraṇa) have been overcome. These Śrāvakas are belittled as being overly attached to "reviewing dharmas" which one can imagine refers to their meditation technique of analyzing the interrelationships of discreet events which leads to the realization of the non-existence of a permanent self (Ātman). From the perspective of the Prajñāpāramitā Sūtras

these Śrāvakas cannot possibly reach true enlightenment without starting all over at Stage One as Bodhisattvas in the process of perfecting wisdom which perceives the emptiness of phenomena as well.

With the Lotus Sūtra we find a refutation of this doctrine in the proposition of an Ekayāna: a Single Vehicle to enlightenment which includes all others. In this regard, the Lotus Sūtra does not specifically state whether or not an Arhat or a Pratyekabuddha must begin again at Stage One of the Bodhisattva path in order to reach the goal. <30> The doctrine of the Bodhisattva path, as we know it in the Daśabhūmika-sūtra, is not found in the Lotus Sūtra. We may assume from this that the path concept in the Lotus Sūtra is quite different, or that it is earlier and less developed than the ten stages of practise expounded in the Daśabhūmika-sūtra. <31>

The Ekayāna doctrine in the Lotus Sūtra does not state that all living beings possess the Buddha-nature thus substantiating why they can achieve Buddhahood. It says only that in reality everyone is a Bodhisattva and that eventually everyone will become a Buddha. <32> Therefore, according to the Lotus Sūtra even the Śrāvakas receive their Predictions to the complete enlightenment of a Buddha. <33> That the Buddha has taught three different Yānas is due to his skill as a teacher and to his knowledge of the different capacities which living beings possess. This is his great knowledge of Expedient Means

(Upāyakauśalyajñāna). Ultimately there is only one teaching and one way to Enlightenment. This describes the doctrine of Ekayāna found in the oldest strata of the Lotus Sūtra.

Due to the popularity of the Ekayāna doctrine presented in the Lotus Sūtra, it was included in certain Middle Mahāyāna Sūtras and discussed by the philosophical schools of Buddhism which also arose during that period (150 - 500 A.D). Because of the ambiguities of this doctrine as it is presented in the Lotus Sūtra, its interpretation became important, not only in India but in Chinese Buddhism as well. <34>

The development of the Ekayāna doctrine is an important topic in the history of Mahāyāna Buddhism. However, with the exception of D.S. Ruegg, who has dealt with certain philosophical aspects of this doctrine largely through Tibetan Buddhism, research on the development of the Ekayāna doctrine in Mahāyāna Buddhism still remains inconclusive. <35> Unfortunately, a comprehensive study of the development of the Ekayāna doctrine within Mahāyāna Buddhism falls beyond the scope of this dissertation. For now, the discussion must be limited to the influence of the Ekayāna doctrine on two Middle Mahāyāna Sūtras which were known to Vasubandhu. It will be shown that their interpretation of the Ekayāna doctrine, in turn, influenced Vasubandhu's interpretation of this doctrine in the SPU.

Chapter Four

The Ekayāna Doctrine in Two Middle Mahāyāna Sūtras And the Saddharmapuṇḍarīka-sūtra-upadeśa

Two very important Sūtras, each influential in the formation of different trends of Mahāyāna Buddhism, were probably created during the first part of Middle Mahāyāna (150-300 A.D.) after the Ekayāna doctrine in the Lotus Sūtra was established. <1> These two influential Sūtras are the Saṃdhinirmocana-sūtra and the Śrīmālādevī-siṃhanāda-sūtra. The former became associated with Yogācāra Buddhism while the latter became associated with Tathāgatagarbha thought.

These two Sūtras, both very important in the development of Mahāyāna Buddhism in India and East Asia, precede Vasubandhu. It is clear that Vasubandhu was familiar with the Saṃdhinirmocana-sūtra since he quotes from it in his Karmasiddhi-prakaraṇa. <2> It can also be determined through the SPU and other sources that he was acquainted with Tathāgatagarbha thought either through the Śrīmālādevīsiṃhanāda-sūtra, which he allegedly wrote a commentary on, or through other such Sūtras. <3> Before discussing how the doctrine of Ekayāna in these two Middle Mahāyāna Sūtras influenced Vasubandhu's interpretation in

the SPU, it is necessary to briefly explain their position on this subject.

The Ekayāna Doctrine in the Saṃdhinirmocana-sūtra and the Śrīmālādevīsiṃhanāda-sūtra

The term Ekayāna occurs three times in the Saṃdhinirmocana-sūtra. <4> The first occurrence of the term is in Chapter I "Introduction." Here it simply states that the essence of Ekayāna removes all the fears of living beings. <5>

The next appearance of the term Ekayāna is in Chapter VII. <6> In this passage the Buddha says he speaks of the Ekayāna since he teaches only one path of which there is no second. <7> He teaches the same path to all people, but those who belong to the Śrāvaka lineage achieve the enlightenment of the Śrāvakas; those of the Pratyekabuddha lineage achieve the enlightenment of the Pratyekabuddhas; those of the Buddha lineage achieve complete enlightenment. There are many kinds (Gotra) of people in the realm of living beings and they have either dull, average, or sharp faculties.

The third occurrence of Ekayāna is found in Chapter IX. <8> Here Avalokiteśvara Bodhisattva asks the Buddha what his intention was when he said that the Śrāvakayāna and Mahāyāna were one Yāna. The Buddha replys that in the Śrāvakayāna he has explained many doctrines (Dharma) such as the five Skandhas, and twelve Āyatanas. All of these

doctrines which he has taught have the single flavor (Ekarasa) of the Dharmadhātu, yet the Śrāvakas are not able to realize this. That is why he has said there are various Yānas.

From the interpretation of Ekayāna in these three passages of the Saṃdhinirmocana-sūtra it seems clear that this Sūtra concurs with the Lotus Sūtra on certain aspects of the Ekayāna doctrine. These aspects are: 1) The Buddha has taught three separate Yānas as a form of expedient means (Upāyakauśalya) since living beings have different capacities; 2) There is ultimately only the Ekayāna.

It is also apparent from these passages that one important aspect regarding the Ekayāna doctrine is different in these two Sūtras. This is the potentiality of achieving enlightenment. In the Lotus Sūtra it does not state that everyone belongs to the lineage of the Buddhas, or that everyone has the Buddha-nature. <9> However, in Chapter Two "Upāyakauśalya-parivarta," of Kumārajīva's version it states that, "The Buddha only teaches Bodhisattvas" and in all the manuscripts that, "Everyone will become a Buddha." <10>

In the Saṃdhinirmocana-sūtra there is a very different doctrine: the theory of Gotra. <11> According to this Sūtra, no matter which kind of doctrine is taught, it is predetermined by one's nature the kind of enlightenment one can achieve. <12> Therefore, even though there is only the Ekayāna there are three mutually exclusive enlightenments.

This view of three separate enlightenments seems similar in certain respects to the Triyāna doctrine in the Aṣṭasāhasrikāprajñāpāramitā-sūtra. <13> If the proposition of an Ekayāna in the Lotus Sūtra was intended to universalize the opportunity of achieving a Buddha's enlightenment, this concept was refuted in the Saṃdhinirmocana-sūtra.

The Ekayāna doctrine takes on great importance in the Śrīmālādevīsiṃhanāda-sūtra which devotes an entire chapter to the subject. <14> In fact, from an analysis of the phraseology which occurs in this chapter, the Lotus Sūtra seems to have exerted a powerful influence on its formation.

In the Śrīmālādevīsiṃhanāda-sūtra an extension of the Ekayāna doctrine occurs. In this Sūtra there is the assertion that everyone possesses the germ of Buddhahood and consequently the potential to become a Buddha. Thus it seems to articulate the implicit meaning of the Lotus Sūtra. <15> In other ways, too, this Sūtra acts to elaborate and qualify ambiguities found in the Ekayāna doctrine of the Lotus Sūtra. <16>

The Saṃdhinirmocana-sūtra and the Śrīmālādevīsiṃhanāda-sūtra represent two different developments in the Ekayāna doctrine as it is originally expressed in the Lotus Sūtra. Both Sūtras are similar in one respect: they firmly agree that the teaching of three separate Yānas is an expediency and that ultimately there is only the Ekayāna.

They are dissimilar in their approach to the doctrine of Gotra. According to the Saṃdhinirmocana-sūtra there are three separate and mutually exclusive spiritual Gotras, whereas in the Śrīmālādevīsiṃhanāda-sūtra there is only one, the Gotra of the Tathāgata, otherwise known as the Tathāgatagarbha. Clearly in this respect they represent two divergent interpretations and subsequent developments of the original Ekayāna doctrine of the Lotus Sūtra.

The doctrine of Ekayāna in the Śrīmālādevī-siṃhanāda-sūtra, which is explicitly a Sūtra dealing with Tathāgatagarbha thought, seems to complement and explicate the teaching of the Lotus Sūtra. This is probably why many Chinese monk-scholars affiliated the Lotus Sūtra with the Tathāgatagarbha mode of Buddhism. <17> Because of his use of the term Tathāgatagarbha in the SPU, Vasubandhu can also be considered to have associated the Lotus Sūtra with Tathāgatagarbha thought. <18>

The Saddharmapuṇḍarīka-sūtra-upadeśa and the Ekayāna Doctrine

The only extant Indian commentary on the Lotus Sūtra is the SPU. For this reason alone it is an important document. It is also significant in the doctrinal history of Mahāyāna for its explication of Ekayāna.

In this discussion, besides delineating Vasubandhu's interpretation of Ekayāna, it is also important to determine which Sūtras or Śāstras may have influenced him.

As for the Śāstras which may have influenced him, the doctrine of the four types of Śrāvakas in the SPU can be directly traced to the *Yogācārabhūmi-śāstra.* <19> As for the Sūtras, it is clear that Vasubandhu was acquainted with both the *Śrīmālādevīsiṃhanāda-sūtra* and the *Saṃdhinirmocana-sūtra.* <20> Both of these Sūtras seem to have influenced his understanding of Ekayāna. However, it will be shown that Vasubandhu's position in the SPU is clearly aligned with the interpretation of Ekayāna found in the *Saṃdhinirmocana-sūtra* irrespective of the occurrence of the term "Tathāgatagarbha" in the commentary. Vasubandhu, who very rarely uses this term in his other treatises, appears to utilize it here synonymously with the term "Dharmakāya." <21> The fact that he uses the term "Tathāgatagarbha" may well show that he associated the Lotus Sūtra with the Tathāgatagarbha style of Buddhism as it is illustrated in the *Śrīmālādevīsiṃhanāda-sūtra.*

In order to substantiate this opinion, it is necessary to discuss the occurrence of the term Ekayāna in the SPU. The term Ekayāna (Single Vehicle) or its synonyms Ekabuddhayāna (One Buddha Vehicle) and Ekamahāyāna (One Great Vehicle) occurs twelve times in the SPU. <22> The term Ekayāna is found once in Chapter I and twice in Chapters II and III; Ekabuddhayāna is found six times in Chapter II including its occurrence in three quotations from the Lotus Sūtra; the term Ekamahāyāna is found once in Chapter III.

The term Mahāyāna is used frequently throughout the SPU. In the subsequent discussion it will also be shown that for Vasubandhu, Mahāyāna means Ekayāna exclusive of the Śrāvakayāna and the Pratyekabuddhayāna. This is a doctrine we are familiar with from the *Saṃdhinirmocana-sūtra.* <23> Thus, for Vasubandhu the terms Ekayāna, Ekabuddhayāna and Ekamahāyāna are merely synonyms for Mahāyāna. Among his other Sūtra-commentaries extant only in Chinese translation, there is only one occurrence of the term Ekayāna, whereas the term Mahāyāna is ubiquitous. <24> Two other terms, Tathāgatayāna which occurs once and Uttamayāna which occurs three times in Chapter III, should also be considered as synonyms for Mahāyāna. <25>

Now what follows is a detailed examination of the occurrence and context of the terms Ekayāna, Ekamahāyāna and Ekabuddhayāna in the SPU. Along with the term Tathāgatagarbha, these terms have special significance in the SPU since their occurrence in Vasubandhu's other commentaries is extremely rare. <26>

Occurrences in the SPU of the Term Ekayāna and Its Synonyms Ekabuddhayāna and Ekamahāyāna

In Chapter I of the SPU the only occurrence of the term Ekayāna is in the fourteenth of seventeen titles given for the Lotus Sūtra. This fourteenth title is "The Sūtra which Teaches the Ekayāna." <27> Other synonyms for

Ekayāna do not occur in Chapter I.

In Chapters II and III the doctrine of Ekayāna is explained in conjunction with the Tathāgatagarbha. This explanation forms a very significant part of the doctrine which is expounded in the SPU. In Chapter II "Expedient Means" the following sections contain information about the meaning of Ekayāna:

1) For his explanation of 'What essence the Dharma has' Vasubandhu states that it has the essence of nonduality. "'That it has the essence of nonduality' means that for the countless Yānas there is only the Ekabuddhayāna and no others." <28>

2) In his discussion on the various meanings of the great purpose for the Tathāgata's appearance in the world, Vasubandhu explains that one reason for this appearance is the Tathāgata's desire to make living beings realize a Buddha's knowledge and insight. According to Vasubandhu the Śrāvakas and Pratyekabuddhas are not capable of knowing the real basis (of a Tathāgata's teaching). "That they are not capable of knowing the real basis means they do not completely know there is only the Ekabuddhayāna. Just as it says in the Lotus Sūtra, "(The Tathāgatas) appear in the world because they want to manifest the knowledge and insight of the Buddhas to living beings." <29>

3) "In regard to making living beings established (in the Ekabuddhayāna), it says in the (Lotus) Sūtra, 'O Śāriputra! The Tathāgata teaches living beings the Dharma

only through the Ekabuddhayāna.'" <30>

4) "As for based on the Dharma, it says in the (Lotus) Sūtra, 'O Śāriputra! All the past Buddhas taught the Dharma for the sake of living beings using countless, innumerable expedient means and the expediency of various illustrations, subjects and bases. In all cases this Dharma has been the Ekabuddhayāna.'" <31>

At this point in the SPU Vasubandhu explains the meaning of Mahāyāna by giving the illustration of the five flavors derived from an ox: milk, cream, curds, butter and the foam of boiled butter. He states that the best of these flavors is the flavor of the foam of boiled butter which represents the Mahāyāna, while Hīnayāna merely resembles the flavor of milk.

Since all of these flavors come from the same ox, it allegorically shows how the highest meaning of the Mahāyāna is the same for the Śrāvakas and the Pratyekabuddhas. It also shows the identity of the Buddha's Dharmakāya for all. On this point Vasubandhu says, "For all ordinary people, Śrāvakas, and Pratyekabuddhas this Dharmakāya is identical and undifferentiated." <32>

5) In the second chapter of the Lotus Sūtra it says: "O Śāriputra! In all the worlds of the ten directions there are no two Yānas, let alone three." <33> Regarding the meaning of this, Vasubandhu makes the following comments: "'There are no two Yānas' means that there is no Nirvāṇa obtained through the two Yānas. There is only the

great enlightenment realized by the Tathāgatas. To have completely fulfilled all-knowledge and wisdom is called the great Nirvāṇa. It is not the case that the Śrāvakas and the Pratyekabuddhas have (attained) this state of Nirvāṇa since there is only the Ekabuddhayāna (through which it can be attained)." <34>

6) In his exposition on the meaning of "Dharma" Vasubandhu explains the phrase, "what its essence is," by explaining that it has only the essence of the Ekayāna. He says, "The essence of the Ekayāna means the universal Dharmakāya of all the Buddhas, the Tathāgatas. It is not the case that the Yānas of the Śrāvakas and the Pratyekabuddhas have the essence of this universal Dharmakāya because the cause and result, practise and vision (of their Yānas) are not the same (as the Mahāyāna)." <35>

7) In regard to the Buddha not speaking falsely, Vasubandhu quotes the following passage from the "Upāya-kauśalya-parivarta" of the Lotus Sūtra: "O Śāriputra! You should resolutely believe and preserve the words of the Buddha. The words of the Buddhas, the Tathāgatas, are not false. There are no other Yānas, only the Ekabuddhayāna." <36>

Vasubandhu then goes on to clarify this by first quoting two lines of verse from Chapter Two of the Lotus Sūtra and then commenting on the meaning:

> "'. . . even a child in play who has built a Stūpa for the Buddha out of

> a heap of sand -- all are people who have attained the path of the Buddhas.' <37>
>
> This means that those who have produced the thought of enlightenment and who are carrying out the Bodhisattva practise will plant the roots of good merit and will be able to realize enlightenment. It is not the case that those who have not originally produced the thought of enlightenment, such as ordinary people and the Śrāvakas who are determined (Niyata), are able to attain it. The same applies to those, such as the ones (who have honored the Buddha) 'by nodding their heads.'" <38>

In Chapter Three "Parables" there are the following two occurrences of the term Ekayāna, and a single occurrence of Ekamahāyāna:

1) Under the section on the Three Identities <39> and what they serve to counteract, Vasubandhu explains that the Identity of the Yānas means that the Śrāvakas are given their Prediction to enlightenment for two reasons: 1) Because there is only the Ekamahāyāna; 2) Because the Yānas are identical and undifferentiated. <40>

2) At the end of this section on the Three Identities a very pertinent question is asked, which along with the answer is quoted extensively below.

> "Question: Is it the case that the Śrāvakas are given their Prediction because they will actually achieve Buddhahood, or are they given it even though they will not achieve it? If the Śrāvakas can actually achieve Buddhahood, why do the Bodhisattvas practise and accumulate a countless

> variety of merits for immeasurable world-ages? If the Śrāvakas cannot achieve Buddhahood why does (the Tathāgata) give them a false Prediction?
>
> Answer: That the Śrāvakas have acquired their Prediction (shows) they have attained a determined mind. It is not the case that these Śrāvakas have perfected Thusness (Dharmatā). The Tathāgata teaches the Doctrine of the Ekayāna through the three Identities. (He) gives the Śrāvakas their Prediction because the Dharmakāya of the Buddha and the Dharmakāya of the Śrāvakas are identical and undifferentiated. It is not the case that (these Śrāvakas) have completed the practise of cultivating merits. Therefore (the distinction between the Śrāvakas and the Bodhisattvas is that) the merits of a Bodhisattva are complete, whereas the merits of a Śrāvaka are not." <41>

3) Vasubandhu explains that the Buddha has taught three Yānas and called them the Ekayāna because his teaching is based on the truth of sameness. Therefore he gives the Śrāvakas their Prediction to great enlightenment. "'The truth of sameness' refers to the Dharmakāya of the Buddhas and the Dharmakāya of the Śrāvakas which are identical and undifferentiated. There is a distinction since the Yānas of the Śrāvakas and the Pratyekabuddhas are not identical (with the universal Dharmakāya) and since these two Yānas are not the Mahāyāna." <42>

<u>Vasubandhu's Interpretation of the Ekayāna Doctrine</u>

From these passages in the SPU the following points are clarified regarding Vasubandhu's interpretation of the Ekayāna doctrine:

1) Ultimately, there are no other Yānas than the Ekayāna which is just another term for the Mahāyāna. The Śrāvakas and the Pratyekabuddhas do not realize this.

2) The Ekayāna has the same nature as the Dharmakāya which is identical and undifferentiated for all. The members of the three Yānas ultimately share this identity, therefore the Śrāvakas also receive their Prediction to enlightenment.

3) The Yānas of the Śrāvakas and the Pratyekabuddhas are very different in nature from the Mahāyāna in that they do not share the essence of the universal Dharmakāya, synonymous with the Tathāgatagarbha. The conditioned paths of the Śrāvakayāna and Pratyekabuddhayāna cannot possibly lead to the ultimate Nirvāṇa of a Buddha.

Among these three statements, there is nothing which appears to be inconsistent with the Ekayāna doctrine in the Saṃdhinirmocana-sūtra, although the ideas have certainly been elaborated. Numbers two and three above are interesting for their apparent contradictoriness. How is it possible for everyone, without exception, to equally share the nature of the Dharmakāya, while the various Yānas do not? The different aspects of this dilemma are discussed below.

First of all, Vasubandhu qualifies the statement that all Śrāvakas receive their Prediction to enlightenment by introducing the doctrine of the four types of Śrāvakas. This four-Śrāvaka theory is associated specifically with

the Yogācārins. It first appears in the Yogācārabhūmi-śāstra (T.1579) and it also occurs in the Ratnagotra-vibhāga which may have been composed around the time of Vasubandhu. <43> A precedent for this theory is found in the Saṃdhinirmocana-sūtra which discusses two types of Śrāvakas. <44>

Vasubandhu does not specifically refer to the four types of Śrāvakas in terms of Gotra but this seems implicit in the theory. According to Vasubandhu the four types of Śrāvakas are: I) The Śrāvakas who are fixed (in the path of Hīnayāna) (Śamaikayāna); II) The arrogant Śrāvakas (Atimāna); III) The Śrāvakas who have retreated from the thought of enlightenment (Bodhipariṇamana); IV) The transformation Śrāvakas (Nirmita<nirmāṇa>). <45> Only the last two types can receive a prediction. The first two cannot because, "They have faculties which are not yet mature." <46>

Based on the Yogācārabhūmi-śāstra and other treatises, S. Matsumoto has confirmed that Śrāvaka Type III has a Gotra which is not yet determined (Aniyata). This type of Śrāvaka can be practising the Hīnayāna path and transfer to the Mahāyāna, or be someone who has practised the Mahāyāna path in the past and who is able to revert to it again. <47> Śrāvaka Type IV is actually a Bodhisattva who is impersonating a Śrāvaka for the purpose of guiding sentient beings. <48>

Thus it is apparent that Vasubandhu's proposition of

four types of Śrāvakas is based on the theory of various Gotras associated with the Yogācārins, a theory which reaches back to the *Saṃdhinirmocana-sūtra.* According to this doctrine among the Yogācārins, the Gotra (a term which is often equated with Yāna) of a Śrāvaka and a Pratyekabuddha in its form as a conditioned path (Samudānītagotra), does not lead to ultimate Nirvāṇa and does not share the essence of the universal Dharmakāya. (49)

To complicate matters, Vasubandhu has also mentioned the concept of Tathāgatagarbha which is normally associated with only a single Gotra. Since Vasubandhu does not explain the connection, we must assume that he equates the Tathāgatagarbha with the Prakṛtisthagotra -- the unconditioned and intrinsically pure Gotra which develops into the Dharmakāya. <50> If this is indeed the case, his use of the term Tathāgatagarbha in the SPU is firmly based on the Yogācāra interpretation of two fundamental Gotras: Prakṛtisthagotra and Samudānītagotra. <51> The latter, connected as it is to a conditioned development through cause and effect, either does not develop (agotra) or develops into different religious careers based on the specific type of practise. This is what is referred to as the Pratyekabuddhagotra, the Śrāvakagotra, the Bodhisattvagotra, etc. It seems then that Vasubandhu in the SPU equates the Dharmakāya with the Tathāgatagarbha as the Prakṛtisthagotra. <52>

The Meaning of Tathāgatagarbha in the SPU

The term Tathāgatagarbha occurs four times in the SPU. It occurs once in Chapter II and three times in Chapter III in the discussion on the enlightenment of the Dharmatā Buddha, one of the three types of enlightenments for the three types of Buddhas. <53> Here are the four statements referring to the Tathāgatagarbha:

1) "'Characteristic of true reality (Tattvasya lakṣana)' means the unchangeability (Dhruva) of the essence of the Tathāgatagarbha and the Dharmakāya." <54>

2) "The enlightenment of the Dharmatā Buddha means the Tathāgatagarbha which is pure by nature (Prakṛtiparisuddha) and Nirvāṇa which is eternal (Nitya), permanent (Śasvata), quiescent (Śiva), and unchangeable (Dhruva)." <55>

3) "'Aspects (or characteristics) of the three world-planes' (Tridhātu) means that the realm (Dhātu) of living beings is the realm (Dhātu) of Nirvāṇa and that the Tathāgatagarbha is not separate from the realm of living beings." <56>

4) "'No existence or extinction' refers to the essence of Suchness (Tathatā) of the Tathāgatagarbha which is neither (part of) the realm of living beings nor separate from it." <57>

In the first of these four statements we find the Tathāgatagarbha equated with the Dharmakāya in that they are both unchangeable. In the second statement, the

enlightenment of the Dharmatā (or Dharmakāya) Buddha is equated with the Tathāgatagarbha which is said to be pure by nature. This leads one to think that the Tathāgatagarbha is merely a synonym for the Dharmakāya. Why does Vasubandhu even bother to use it then? The reason is that he probably associated the Lotus Sūtra and its doctrine of Ekayāna with Tathāgatagarbha thought particularly as it is expressed in the Śrīmālādevī-siṃhanāda-sūtra, although his interpretation of the meaning of Ekayāna clearly coincides with the Saṃdhi-nirmocana-sūtra

The Four terms "eternal," "permanent," "quiescent" and "changeless" which appear in Example Two above are four stock terms basically used by Sūtras associated with Tathāgatagarbha thought to describe the Tathāgatagarbha. <58> Although here they are used to describe the qualities of Nirvāṇa, or depending on one's interpretation of the Chinese passage, the Tathāgatagarbha and Nirvāṇa, these terms do not occur in a group like this in any of Vasubandhu's other Sūtra-commentaries extant only in Chinese translation. <59> This shows that Vasubandhu must have been acquainted with certain Tathāgatagarbha Sūtras, as Paramārtha and the various Tibetan historiographers have stated. Perhaps he had studied the Anunatvāpurṇatvā-sūtra, (T.668) the Tathāgatagarbha-sūtra, (T.666) the Mahāyāna Mahāparinirvāṇa-sūtra, (T.334, 335) or the Śrīmālādevīsiṃhanāda-sūtra, (T.353), all of which precede

him chronologically. The Śrīmālādevīsiṃhanāda-sūtra, is referred to in the Mahāyānasūtrālaṃkāra-bhāṣya of Asaṅga. <60> Moreover, Vasubandhu is credited with a commentary on it by Paramārtha. <61> Therefore it seems highly probable that at least this Sūtra associated with Tathāgatagarbha thought was studied by Vasubandhu. The effect that such Sūtras had on his interpretation of the Lotus Sūtra may be illustrated by his use of these four terms and by his use of the term Tathāgatagarbha. However in the SPU the term Tathāgatagarbha does not have the same importance and meaning which it carries in the Tathāgatagarbha-related Sūtras. Here it seems to be used synonymously for the concept of Dharmakāya, a term along with Dharmadhātu frequently used throughout his Sūtra-commentaries.

Conclusion

Vasubandhu's interpretation of the Ekayāna is different from its interpretation in the Lotus Sūtra and in the Śrīmālādevīsiṃhanāda-sūtra. His interpretation is clearly an elaboration of the concept of Ekayāna and Gotra found in the Saṃdhinirmocana-sūtra and the Yogācāra-bhūmi-śāstra. His use of the term Tathāgatagarbha, an anomaly when compared to his other Sūtra-commentaries, does not mean he has interpreted the doctrine of Ekayāna from the perspective of the Tathāgatagarbha-related Sūtras. He appears to have used the term synonymously with the concept of Dharmakāya. The fact that he does not use the term

Ekayāna frequently in his other Sūtra-commentaries also substantiates his understanding of it as a synonym for Mahāyāna.

The kind of tendency found in the SPU, that is an impetus toward the syncretization of the concept of various Gotras, with the doctrine of a universal Tathāgatagarbha (or Dharmakāya) and the Ekayāna appears in Late Mahāyāna. <62> It is important to recognize that this tendency exists already in the SPU. In fact its occurrence here indicates that it may be one of the harbingers of such later developments in Indian Buddhism. This is the only hint we have as to the possible influence of the SPU on the development of Mahāyāna Buddhism in India, for there are no other extant Indian commentaries on the Lotus Sūtra. Nor is the SPU mentioned in any Indian philosophical treatise.

Because of these factors the affect of the SPU on the development of Mahāyāna philosophy in India is extremely difficult to measure. This is not the case, however, regarding its influence on the development of Mahāyāna Buddhism in China and Japan, a topic which will be discussed in the next chapter.

Chapter Five

The Influence of the Saddharmapuṇḍarīka-sūtra-upadeśa on the Development of Mahāyāna Buddhism in China and Japan

The Influence of the SPU on Chinese Buddhism

The SPU was translated in China in 508 A.D. over one hundred years after Kumārajīva's well-received translation of the Lotus Sūtra (T. 262). <1> One can see from the translation of the SPU how great an influence Kumārajīva's version of the Lotus Sūtra had on the Chinese assistant-translators of Vasubandhu's commentary. <2>

During the century after its translation, the popularity of Kumārajīva's version of the Lotus Sūtra led to a series of commentaries on it. <3> Therefore one can well imagine that Vasubandhu's commentary was received with great interest. However, in commentaries to the Lotus Sūtra produced by Chinese scholar-monks in the sixth century, mention of the SPU appears to be non-existent with the exception of Chih-i (538-587 A.D.) who quotes passages from it in his Miao-fa-lien-hua-ching-wen-chü 妙法蓮華経文句 (T.1718) and Miao-fa-lien-hua-ching-hsüan-i 妙法蓮華経玄義 (T.1716) where he refers to the SPU regarding its doctrine of the Trikāya. <4>

Also during the Sui dynasty, the great formulator of

the Chinese San-lun school, Chi-tsang (549-623 A.D.), seems to have been particularly impressed with the SPU. He wrote a rather lengthy commentary of over 40 pages on it called the Fa-hua-lun-shu 法華論疏 (T.1818). His commentary shows a profound depth of erudition. In it, for explication of various passages or technical terms which occur in the SPU, he quotes from several scholar-monks, including Tao-an and Seng-chao, and a wide range of Sūtras and commentaries. These include the Mahāyāna Mahāparinirvāṇa-sūtra, the Śrīmālādevīsiṃhanāda-sūtra, the Avataṃsaka-sūtra, the Buddhagotra-śāstra, the Mahāyāna-saṃgraha-śāstra the Satyasiddhi-śāstra the Mūlamādhyamika-kārikā, the Saṃyuktābhidharmahṛdaya-śāstra, among others. <5> It is really an impressive piece of scholarship.

Chi-tsang also quotes from the SPU in a number of his commentaries on the Lotus Sūtra, and uses passages from it to repudiate the arguments of Fa-yün 法雲 associated with the Nirvāṇa school. <6> Without studying all of Chi-tsang's commentaries on the Lotus Sūtra it is difficult to clearly determine the exact affect which the SPU had on his interpretation of the Lotus Sūtra. Because he quoted from it extensively and even wrote a commentary on it, the SPU must have influenced his way of thinking, particularly his interpretation of the Ekayāna and its relation to the Dharmakāya and Tathāgatagarbha. Vasubandhu's clear interpretation that the Mahāyāna (Bodhisattvayāna) is the Ekayāna was also accepted by Chi-tsang. In this respect,

the SPU either confirmed or influenced Chi-tsang's opinion since he concords with this interpretation as opposed to another prevalent opinion in sixth century China that the Ekayāna as expounded in the Lotus Sūtra surpasses the three Yānas and thus should therefore be counted as a fourth Yāna. <7>

K'uei-chi (632-682 A.D.), an emminent monk associated with the Fa-hsiang school in seventh century China, quotes frequently from the SPU in his commentary Miao-fa-lien-hua-ching-hsüan-tsan 妙法蓮華經玄讃 (T.1723). In this commentary he utilizes the following doctrines from the SPU: the seventeen names of the Lotus Sūtra; the characteristic of true reality; the seven parables; the three identities; the ten unsurpassables (supreme meanings); the three enlightenments of the three kinds of Buddhas. <8>

The Influence of the Saddharmapuṇḍarīka-sūtra-upadeśa on Japanese T'ien-t'ai

The Ryūdōroku 竜堂録 lists seven commentaries to the SPU including Saichō's Hokkeron Kamon 法華論科文. <9> The other six are no longer found in any Japanese canon but they certainly prove the popularity of the SPU in eighth and ninth century Japan. This popularity apparently continued for many centuries among the Buddhist scholastic circles since there are many commentaries on the SPU found in various Japanese collections of Buddhist manuscripts. <10> Undoubtedly part of the popularity of the SPU is based on

the great role the Lotus Sūtra played in Japanese Buddhism. However such a multiferous number suggests that commenting on the SPU may have become just another scholastic exercise.

Saichō's Hokkeron Kamon <11>

Saichō (767-822 A.D.) based his short commentary of twelve pages on what was considered to be Bodhiruci's translation. <12> As a sectional analysis his commentary does not contain long quotations from the SPU. In it he divides each of the three chapters comprising the SPU into various topics and connects them with certain chapters in the Lotus Sūtra. In this way he relates everything in the SPU with all of the chapters in the Lotus Sūtra. Consequently, he does not elaborate on the actual meaning of the SPU. He may have been influenced in his analysis by Chih-i since he uses certain terminology from the *Fa-hua-wen-chü* (T.1718). <13>

Enchin's Hokkeronki <14>

This commentary, like Saichō's, is said to be based on Bodhiruci's translation of the SPU. <15> Enchin apparently had two versions of this translation since he lists variant readings from another manuscript of the SPU besides the one he quotes verbatim in his commentary. The exact date of the *Hokkeronki* is not known. Enchin may have started it during his studies in China (853-858 A.D.) and completed it

after returning to Japan. <16>

In format Enchin's commentary is different from Saichō's Hokkeron Kamon in which the contents of the SPU are sectionalized and rearranged according to the chapters in the Lotus Sūtra. Instead, Enchin's commentary follows directly along with the text of the SPU and comments on the entire manuscript. Therefore, just as in Chi-tsang's commentary Fa-hua-lun-shu (T.1818) the complete manuscript of the SPU is quoted in full.

The Hokkeronki is a voluminous work of 347 pages in ten scrolls whose contents illustrate Enchin's brilliance as a scholar of Buddhism. Enchin is known as the formulator of Taimitsu, but this work as a whole reflects only a small degree of esoteric doctrine. Rather than establishing the philosophy of Taimitsu through this commentary, Enchin has used it to organize the major T'ien-t'ai doctrines. In this sense his commentary appears to have made a great contribution in the formulation of exoteric doctrines in Japanese T'ien-t'ai. <17> In general it appears to be an interpretation of the SPU according to T'ien-t'ai scholarship from the time of Chih-i. Enchin quotes liberally from the commentaries of the orthodox patriarchs of T'ien-t'ai and appears to be striving for a correct explication of their doctrines. He includes quotations from the Fa-hua-wen-chü, 法華文句 , (T. 1718) and the Fa-hua-hsüan-i, 法華玄義 , (T. 1716) of Chih-i; the Fa-hua-wen-chü-chi 法華文句記 , (T. 1719) of Chan-jan 湛然

; the <u>Fa-hua-ching-shu-i-tsuan,</u> 法華経疏義纘 of Chih Tu-shu 智度述 . <18> To present his own interpretation of the SPU he first uses arguments from the four representative schools of Chinese Buddhism: The Nieh-han (Nirvāṇa) school represented by Fa-yün of the Liang dynasty; the San-lun (Mādhyamika) school represented by Chi-tsang of the Sui dynasty; the Fa-hsiang (Dharmalakṣana) school represented by K'uei-chi of the T'ang dynasty; the T'ien-t'ai school. After giving various arguments according to these schools he gives his own interpretation. <19>

Enchin uses the structure of the SPU to organize and delineate the T'ien-t'ai doctrines up to his day and to construct the basis for Japanese T'ien-t'ai philosophy. In this sense it is a very valuable treatise in the doctrinal history of Japanese Buddhism. <20> Further research into the various T'ien-t'ai doctrines delineated in the <u>Hokkeronki</u> and Enchin's own opinions is a very important topic in the history and development of T'ien-t'ai in China and Japan. Such valuable research regretably surpasses the limits of this present study.

<u>Hokkeron Shishu Shomon Nikki</u> <21>

This manuscript is attributed to Enchin. However because of several problematic issues regarding some of the doctrines found in it and the collection of works it is associated with the actual authorship is still under

question.

This commentary on the SPU is a Taimitsu interpretation of the four-Śrāvaka theory found in Chapter II "Expedient Means" of the SPU. In Vasubandhu's treatise two types of Śrāvakas could receive a Prediction to enlightenment while two types could not. <22> The interpretation in this commentary rejects that premise and bases its theory on Chih-i's doctrine regarding the Śrāvakas. According to him the definition of a Śrāvaka is one who listens to the voice of the Buddha, thus all Śrāvakas receive their Prediction to enlightenment in T'ien-t'ai philosophy. <23>

Based on this premise the commentator associates the four types of Śrāvakas with the four types of A-ji 阿字 in the Garbhadhātu Maṇḍala from the Mahāvairocana-sūtra and with the four Bodhisattvas in the Vajradhātu Maṇḍala from the same Sūtra. The Garbhadhātu Maṇḍala symbolizes the gateway of great compassion (Mahākaruṇa) and the Vajradhātu Maṇḍala the gateway of great wisdom (Mahājñāna); subsequently great compassion comes to represent the provisional teaching in the Lotus Sūtra (Shakumon: Chapters 1-14) and great wisdom the true teaching (Honmon: Chapters 15-18).

This manuscript contains a number of unresolved issues concerning the doctrinal development of Taimitsu. <24>
It appears to be a very interesting manuscript which should be made the object of further study by a specialist in Tantric Buddhism.

Concluding Remarks

The popularity of the Lotus Sūtra in Japan has been phenomenal, extending even to the post World War II new religious movements. Interest in the Sūtra never declined to the extent that it did in China. In the same way, the SPU experienced a more sustained popularity in Japan initiated by the two great patriarchs of Japanese T'ien-t'ai, Saichō and Enchin.

Enchin's commentary, in particular, is a masterpiece of scholarship. As a compendium of T'ien-t'ai philosophy it served to form the basis of the Japanese exoteric doctrines of that school.

With the advent of the popularity of Taimitsu in Japan the SPU also became incorporated into that doctrine. This phenomenon is represented by the Hokkeron Shishu Shōmon Nikki. Other than the T'ien-t'ai school of Buddhism in Japan, monk-scholars associated with the Vijñānavāda school and Nichiren-shū also wrote a number of commentaries on the SPU. <25>.

Part II

Philological Issues Regarding the *Saddharmapuṇḍarīka-sūtra-upadeśa*

Chapter One

Philological Issues Regarding the *Saddharmapuṇḍarīka-sūtra-upadeśa*

Authorship of the SPU

Various Japanese scholars have expressed different opinions about the authorship of the SPU. Among them, E. Ōchō has stated that it may not be one of Vasubandhu's treatises because of the introduction of Tathāgatagarbha thought which is inconsistent with his philosophical position as a Yogācāra-Vijñānavādin. <1> Evidence suggests, however, that Vasubandhu and the early Yogācārins were well acquainted with the Tathāgatagarbha mode of Buddhism. <2> Moreover, on closer examination, the SPU is written from the philosophical premise of a Yogācārin. <3>

There is more evidence to support the supposition that Vasubandhu is the author of the SPU than there is to deny it. Consider the following points:

1) The SPU was translated by either Ratnamati or Bodhiruci. These two Indian monk-scholars are associated with Vasubandhu's other Sūtra-commentaries for which the authorship is not disputed. <4>

2) The SPU was translated only a century or so after the death of Vasubandhu. Therefore, historically speaking, a period of time long enough to obscure the facts of his

life and scholarship in legend and fabrication had not yet elapsed.

3) The SPU was translated in China early in the sixth century along with the majority of Vasubandhu's other Sūtra-commentaries. If it had been translated a century earlier or later it would be much more suspicious. <5>

4) The SPU is listed among the many Sūtra-commentaries attributed to Vasubandhu in his biography transmitted by Paramārtha. <6>

5) Paramārtha is reported to have said that the SPU of Vasubandhu was the only Indian commentary on the Lotus Sūtra which had been brought to China. <7>

6) It is also stated in the Fa-hua-ch'uan-chi 法華傳記 that Kumārajīva had a commentary on the Lotus Sūtra by Vasubandhu. <8>

Rather than confirming beyond any suspician that the Chinese translation of the SPU is based on Vasubandhu's commentary, it may be more realistic to say that these six points tend to substantiate that Vasubandhu did indeed write a commentary on the Lotus Sūtra. However, based also on internal evidence, for example, that the SPU was written from the perspective of a Yogācārin and that the religious view it professes conforms with that of Vasubandhu's other Sūtra-commentaries, one can say that given the present evidence it is impossible to disprove that this Chinese translation was not based on a manuscript written by Vasubandhu.

<u>Translations of the SPU</u>

For many of Vasubandhu's treatises there is a Sanskrit manuscript and either a Chinese or Tibetan translation. The SPU, however, like nine of his other Sūtra-commentaries is now found exclusively in Chinese translation. <9>

There may actually have been a Tibetan translation of the SPU since one is mentioned in one Tibetan catalog and also in the <u>Shōwa Hōbō Sōmokuroku.</u> <10> This Tibetan translation, however, has not been located.

The Buddhist tradition in China has credited the Chinese translation of the SPU to two Indian monk-scholars and their Chinese assistants: Bodhiruci, T'an-lin, et al., (T. 1519), whose translation is dated from 508 or 509 to 535 A.D.; Ratnamati, Seng-nang, et al., (T. 1520) who supposedly translated the SPU in 508 A.D. The <u>K'ai-yüan-lu</u> (730 A.D.) also lists a translation in five Chuan by I-ching 義淨. <11> This translation has not been found in any collection.

Bodhiruci from Northern India, and Ratnamati from Central India, appear to have both arrived in Lo-yang during the same year, 508 A.D. <12> According to tradition they collaborated on the translation of Vasubandhu's <u>Daśa-bhūmika-sūtra-śāstra</u> (DS) in 508 A.D. <13> According to some accounts of this translation project, the two Indian scholars quarreled about the meaning of certain technical terms and subsequently carried out separate translations of the manuscript. Other accounts of the DS translation project do not mention this. For example, the preface to

the Chinese version of the DS written by Ts'ui-kuang 崔光 who participated as a scribe in the project does not mention this difference of opinion. <14> Out of due respect he may have omitted any account of such arrogant and unbecoming conduct on the part of two Buddhist monks and scholars.

This tradition about their argument seems to have led to the fabrication of two translations for the *Ratnagotra-vibhāga* which appears in the *K'ai-yüan-lu.* This catalog attributes a lost translation of the *Ratnagotravibhāga* to Bodhiruci. <15> It is very possible that the tradition about their argument is also responsible for two different translations of the SPU being attributed to them, since after analyzing the manuscripts of T.1519 and 1520, it is evident that they are actually two versions of the same translation.

There are four Chinese manuscripts of the SPU which can be readily compared: T. 1519; T. 1520; the complete manuscript of the SPU quoted in Chi-tsang's commentary (T.1818) and the one which Enchin used for his commentary (*ND,* Vol. 49). It is clearly stated in Chi-tsang's and Enchin's commentaries that the Chinese manuscript of the SPU under comment is by Bodhiruci. <16> Enchin, moreover, has consulted two versions of Bodhiruci's translation since he includes variant readings.

Based on a comparative study of these four Chinese manuscripts along with the variant readings including by Enchin in his commentary, one would expect that T. 1519

attributed to Bodhiruci and the two Chinese manuscripts of the SPU in Chi-tsang's and Enchin's commentaries would be similar. This is not the case. On the contrary, there is more agreement between T. 1520 attributed to Ratnamati and the two SPU manuscripts quoted in Chi-tsang's and Enchin's commentaries. <17> This may indicate that T.1520 was the original translation, although there is no substantial evidence to support this suggestion.

The History of T.1519 and T.1520 According to the Chinese Catalogs

M. Kimura has done a thorough study in the Chinese catalogs on the history of these two alleged translations of the SPU, T. 1519 and T. 1520. According to his research the first catalog to mention a translation of the SPU is the C'hu-san-tsang-chi-shu 出三藏記集 by Seng-yu 僧祐 compiled in 518 A.D. Seng-yu does not mention two translations, the translators, or give the number of Chuan under the entry. <18>

The next catalog to mention anything about the SPU is the Li-tai-san-pao-chi (597 A.D.) 歷代三寶記. It lists the Miao-fa-lien-hua-ching-lun 妙法蓮華經論 in two Chuan by Bodhiruci, and the Fa-hua-ching-lun 法華經論 in one Chuan by Ratnamati. Under the entry on Ratnamati it mentions without explicit reference to the Daśabhūmika-sūtra-śāstra, that at first he and Bodhiruci collaborated during translation, but due to a difference of opinion they took up translating separately. It does not

give a date for either SPU translation. <19> Later in the Ju-tsang-mu-lu 入藏目錄 found in the thirteenth Chuan of this catalog, it lists the Fa-hua-ching-lun in one Chuan while mentioning nothing about another translation in two Chuan. <20>

Three other catalogs, the Fa-ching-lu (594 A.D.) 法經錄 the Yen-chu-lu (602 A.D.) 彥琮錄, and the Ching-feng-lu (663 A.D.) 靜泰錄 mention the Fa-hua-ching-lun in one Chuan by Bodhiruci. The Ching-feng-lu also mentions that the one Chuan consists of twenty-five pages. <21>

The next catalog Ta-T'ang-nei-tien-lu, 大唐內典錄 compiled in 664 A.D., has an entry on the SPU translations which is identical to the one in the Li-tai-san-pao-chi. It lists two translations and gives similar remarks. <22> In the Chung-i-lu 重譯錄 which is located in the sixth Chuan of the same catalog it mentions only the Fa-hua-ching-lun by Bodhiruci in twenty-five pages translated in Yeh-hsia. <23>

In the Ku-chin-i-ching-t'u-chi 古今譯經圖紀 , compiled in 665 A.D., it mentions the Miao-fa-lien-hua-ching-lun in two Chuan by Bodhiruci translated from 508 A.D. to 537 A.D, and the Fa-hua-ching-lun in one Chuan by Ratnamati translated in 508 A.D. <24>

According to the records in the Ming-ch'üan-lu 明佺錄 compiled in 694 A.D. there is the Fa-hua-ching-lun in one Chuan by Ratnamati. It also lists the Miao-fa-lien-hua-ching-lun in two Chuan totaling 29 pages, translated by Bodhiruci. <25> However in the Ju-tsang-lu it lists only

the *Miao-fa-lien-hua-ching-lun* in one Chuan. <26>

In the *K'ai-yüan-lu* compiled in 730 A.D. it lists the *Miao-fa-lien-hua-ching-lun* in one Chuan by Ratnamati. It gives no date for the translation but says it was translated while Ratnamati was in Lo-yang and that he stayed there his first five years in China (508-512 A.D.) <27> The *K'ai-yüan-lu* also states that this translation differs very little from the one by Bodhiruci which it lists as the *Fa-hua-ching-lun* in two Chuan. <28> Here is says that Ratnamati produced a translation of the same manuscript. The only difference between them is that Bodhiruci's translation begins with dedicatory verses. According to this catalog Bodhiruci's translation took over thirty years. <29>

In the *Ta-tsang-ching-chung-i* found in the twelfth Chuan of this catalog it lists the *Miao-fa-lien-hua-ching-lun* in one Chuan by Ratnamati as the first translation of the SPU and the *Fa-hua-ching-lun* in two Chuan by Bodhiruci as the second translation. This latter translation is said to begin with dedicatory verses. <30> It also says that I-ching did a new translation of the SPU in five Chuan which was not in their possession. <31>

In the nineteenth Chuan of the *K'ai-yüan-lu* there is a catalog called the *Ju-tsang-mu-lu.* It lists the *Miao-fa-lien-hua-ching-lun* in one Chuan also titled the *Miao-fa-hua-ching-yu-po-t'i-she* in twenty-five pages, and the *Fa-hua-ching-lun* in two Chuan. It states that the translation which begins with dedicatory verses is also

found in one Chuan. This also has the title Miao-fa-hua-ching-yu-po-t'i-she and consists of thirty pages. <32>

T.1519, an Edited Version of Bodhiruci's Translation, T.1520?

As mentioned previously, the first catalog to list an SPU translation is the Ch'u-san-tsang-chi-shu compiled in 518 A.D. or ten years after Ratnamati's alleged translation of the SPU. In this catalog it only states that a translation was done. It gives no information about the translator(s), date or length of the translation. <33>

Chi-tsang who lived in the latter half of the sixth century clearly states that the manuscript of the SPU he used for his commentary is by Bodhiruci. He makes no comment about its length, nor does he mention another translation of the SPU by Ratnamati. From Chi-tsang's commentary on the SPU it is clear that he is keenly interested in the discrepancies between manuscripts. This is illustrated by the fact that he discusses the differences between Kumārajīva's translation of the Lotus Sūtra and the corresponding passages in the SPU. <34> If he had known of another SPU translation, he probably would have mentioned it.

The Li-tai-san-pao-chi (597 A.D.), compiled ninety years after the alleged translation of T.1520 and possibly after Chi-tsang wrote his commentary on the SPU, is the first catalog to mention two different translations. It

lists the one by Bodhiruci in two Chuan. <35> However, the Ju-tsang-mu-lu of the Li-tai-san-pao-chi only lists one translation of the SPU in one Chuan. It is important to note in connection with this discussion that the reliability of the Li-tai-san-pao-chi is frequently questioned. <36>

One catalog which precedes the Li-tai-san-pao-chi , the Fa-ching-lu (594 A.D.) and two catalogs compiled after it, the Yen-chu-lu (602 A.D.) and the Ching-feng-lu (663 A.D.) only mention a translation of the SPU by Bodhiruci in one Chuan. They list no date for the translation. <37>

Based on this information it seems possible that the sole translation of the SPU was originally by Bodhiruci in one Chuan corresponding to T.1520 which is also in one Chuan. That T.1520 is closer in content to the Bodhiruci manuscript of the SPU quoted in Chi-tsang's and Enchin's commentaries would also confirm this supposition. The confusion about two different translations can be traced to the Li-tai-san-pao-chi. What came to be considered as the Bodhiruci translation of the SPU, that is T.1519 in two Chuan, is actually an edited version of the original and sole translation which may well be T.1520 also by Bodhiruci.

There are two other peculiarities about T.1519: 1) That a translation which is nearly identical with T.1520 took over twenty years to complete; 2) That it is the only translation ascribed to Bodhiruci with such a lengthy and ambiguous translation date. These factors also indicate

that it is an edited version.

Translation Style as a Criterion for Establishing the Translator

Basically the fundamental difference in the translation style between T.1519 and T.1520 is not great, leading once again to the conclusion that they are not two separate translations. The following types of distinctions can be made: 1) The order of the Chinese characters for certain phrases is different, but the meaning is basically the same; <38> 2) Different Chinese terms are used for the same meaning; <39> 3) T.1519 contains many small explanatory additions making the text easier to read, although T.1520 also has some occasional additions not found in T.1519. <40>

The only major difference between T.1520 and T.1519 is the inclusion of dedicatory verses at the beginning of T. 1519. <41>. It is hard to explain why one version has the verses and the other does not. The first catalog to state this difference is the K'ai-yüan-lu some two hundred years or so after the alleged translation of the SPU, indicating that these verses may well be a later addition, perhaps added in the seventh century.

Since the translations are nearly identical the only other criterion for establishing whether Bodhiruci or Ratnamati is the translator is through examining the style of translation. Unfortunately, this is not an easy task. The only other translation ascribed to Ratnamati, besides

the SPU (T.1520) and his collaboration on the *Daśabhūmika-sūtra-śāstra*, is the *Ratnagotravibhāga* (T.1611). This he is said to have translated in 511 A.D. <42>

The situation with Bodhiruci is very different. He is accredited with seven translations of Vasubandhu's various Sūtra-commentaries. <43> Among these the only one which vaguely resembles the SPU is the *Sukhāvatīvyūha-upadeśa* (T.1524) translated in 529 A.D. This resemblance may be due more to a similarity in the format of the Sanskrit manuscripts than the translation style.

In regard to Bodhiruci's translation style, T. Sakurabe has written an article on the idiosyncratic use of the term 如実修行 in his translations. However the same term used in a similar way is found in Ratnamati's translation of the *Ratnagotravibhāga*. <44> One list of technical terms which may connect the SPU to Bodhiruci is the occurrence of 常 Nitya, 恒 Śasvata, 清涼 Śiva, and 不變 Dhruva. These four terms, associated with Tathāgatagarbha thought, also occur in Bodhiruci's translation of the *Anunatvāpurṇatvā-nirdeśa-parivarta* (T.668). <45>

Ultimately, the only undisputable conclusion regarding the Chinese SPU is that the two alleged translations are actually two versions of the same translation. T.1519 represents an enlarged and edited version. The tradition about Ratnamati and Bodhiruci's argument over the translation of the *Daśabhūmika-sūtra-śāstra* probably led to the fabrication of a tradition about two separate

translations just as it did for the Ratnagotravibhāga.

Quotations from the Lotus Sūtra in the Saddharmapuṇḍarīka-sūtra-upadeśa

Although the SPU is not explicitly a commentary on the entire Lotus Sūtra, only two Lotus Sūtra chapters are not indirectly or directly mentioned in it. These are Chapter 13/12 "Utsāha-parivarta" and Chapter 22/21 "Anuparīndana-parivarta." The remaining chapters of the Lotus Sūtra are either referred to or quoted, primarily in Chapter III "Parables" of the SPU. In Chapter I "Introduction" of the SPU only Chapter One "Nidāna-parivarta" of the Lotus Sūtra is quoted, and in Chapter II of the SPU only Chapter Two "Upāyakauśalya-parivarta" of the Lotus Sūtra is quoted and discussed. In Chapter III "Parables" of the SPU twenty-four different chapters of the Lotus Sūtra are referred to. <46>

Quotations from the Lotus Sūtra begin each of the three chapters comprising the SPU. Chapter I begins with a quotation from the opening section of the "Nidāna-parivarta, Chapter One of the Lotus Sūtra"; <47> Chapter II begins with a long quotation from the beginning of "Upāyakauśalya-parivarta," Chapter Two of the Lotus Sūtra; <48> Chapter III begins with a quotation of two verses from "Aupamya-parivarta," Chapter Three of the Lotus Sūtra. <49>

The lengthy quotation from the "Nidāna-parivarta" of

the Lotus Sūtra which begins Chapter I of the SPU is exactly the same as the corresponding passage in the Sanskrit manuscripts and longer than the version found in T.262. <50> There is nothing really special about this passage. Half of it occurs in identical form at the beginning of the *Aṣṭasāhasrikāprajñāpāramitā-sūtra.*

The long quotation from the chapter "Upāyakauśalya-parivarta" of the Lotus Sūtra which begins Chapter II is really the most significant quotation in the SPU. It shows that the manuscript of the Lotus Sūtra which Vasubandhu knew was very different from Kumārajīva's manuscript. <51> This quotation in the SPU also contains more additions and elaborations than the corresponding passage in the Sanskrit manuscripts of the Lotus Sūtra. <52> This indicates that the Lotus Sūtra manuscript which Vasubandhu knew may have been a more elaborate version than the Sanskrit manuscripts of the Lotus Sūtra recovered to date.

The remaining quotations from the Lotus Sūtra in the SPU are short, averaging only two lines or 32 characters in the Chinese translation. Many of these quotations are abridged. There are two types of abridgements: 1) The middle of the quotation has been omitted. This is indicated by the phrase t'zu-ti-nai-chih 次第乃至 in T.1519 or just nai-chih 乃至 in T.1520. <53> 2) Only the first part of a passage is quoted. This is indicated by the phrase ju-shih-teng 如是等 at the end of a quotation in both T.1519 and T.1520. <54> This type of hiatus convention does not occur in any other Chinese translation

of Vasubandhu's Sūtra-commentaries, and many of them, such as the <u>Daśabhūmika-sūtra-śāstra</u> give long quotations from the Sutra under comment.

The majority of the short and abridged quotations from the Lotus Sūtra found in the SPU share a peculiarity: they appear to be copied directly from Kumārajīva's translation of the Lotus Sūtra (T.262). <55> Therefore, even though the use of hiatus is common in Indian commentaries, due to the striking parallelism between T.262 and the translation of the Lotus Sūtra quotations in the SPU and the fact that hiatus is not used in any of Vasubandhu's other Sūtra-commentaries, it may well be that the Chinese translators were responsible for this type of abridged translation. <56> It seems obvious from examining many of the short and abridged quotations of the Lotus Sūtra in the SPU that the Chinese translators simply copied the corresponding passage in T.262 and abridged it. In the type of abridgement where a hiatus occurs in the middle of a quotation, for the majority of cases the Chinese translators have included the first and last part of the Lotus Sūtra passage exactly as it is translated in T.262. This is odd since T.262 often differs from the Sanskrit manuscripts of the Lotus Sūtra which should be more similar to the SPU. <57> Perhaps the Chinese translators did not feel it was necessary to literally translate the complete Lotus Sūtra passage as it was found in the SPU since the Lotus Sūtra, in the form of Kumārajīva's translation, was such a well-known and popular Sūtra in China at that time.

Based upon the translation of the long quotations from the Lotus Sūtra at the beginning of Chapters I and II of the SPU, the Chinese translators must have realized that Kumārajīva's translation of the Lotus Sūtra and the Sanskrit quotations from the Lotus Sūtra found in the original SPU manuscript were not always the same. Perhaps they did not think this difference was significant. It is difficult to believe that either Bodhiruci or Ratnamati would have condoned this type of translation technique. The SPU is only the second Chinese translation project undertaken by either of these Indian monk-scholars. It is obvious that in a year's time neither of them would be linguistically proficient enough in Chinese to check their Chinese assistants' work.

In conclusion, the evidence seems to point to the Chinese translators as having given an unfaithful rendition of most of the sections from the Lotus Sūtra quoted in the SPU Sanskrit manuscript. Their apparent tendency to duplicate Kumārajīva's translation makes it invalid to use these quotations in determining what type of Lotus Sūtra manuscript Vasubandhu may have known. The only quotations of any length which may accurately reflect the Lotus Sūtra manuscript which he knew are the two quotations at the beginning of Chapter I and Chapter II of the SPU. Both of these show it was a Sanskrit manuscript very different from the one reflected in Kumārajīva's translation of the Lotus Sūtra. <58>

Chapter Two

The Saddharmapuṇḍarīka-sūtra-upadeśa and Vasubandhu's Other Treatises

Overview

Vasubandhu's *Saddharmapuṇḍarīka-sūtra-upadeśa* (Commentary to the Lotus Sūtra, T. 1519; 1520), unlike his more philosophical treatises, has received little attention from scholars in the West. The major reason for this has been the extreme interest shown in Vasubandhu as the master of Abhidharma exemplified in his great exposition the *Abhidharmakośa-bhāṣya,* <1> and as the systematizer of Vijñānavāda exemplified in his two treatises the *Viṃśātikā* and the *Triṃśikā.* <2>

For the purpose of this study it has not been necessary to reexamine the dispute about the existence of two Vasubandhus, one associated with Abhidharma and the other with Vijñānavāda, and the problems entailed with the dates for one or both. These issues, which are still controversial, have already been discussed by a number of eminent scholars. <3> The position taken here is that of only one Vasubandhu who lived in the fourth or fifth

century A.D. and wrote treatises first on Abhidharma, then on Mahāyāna Buddhism in general and Vijñānavāda. <4>

Other treatises ascribed to Vasubandhu which have been thoroughly investigated, aside from the three mentioned above, include the *Karmasiddhi-prakaraṇa.* Lamotte, in his study on this treatise, has chronologically placed it in the period of Vasubandhu's philosophical development after the *Abhidharmakośa-bhāṣya* and prior to his Vijñānavāda series of treatises. <5> This theory, however, has recently been criticized by Anacker who contends that it belongs to Vasubandhu's Mahāyāna period. <6> Three other extensively researched treatises by Vasubandhu which are also considered to belong to his Mahāyāna or Vijñānavāda period are the *Trisvabhāva-nirdeśa*, *Madhyāntavibhāga-bhāṣya*, and the *Mahāyānasaṃgraha-bhāṣya.* <7> Vasubandhu's importance as an early logician has also been recognized. His works in this area have been primarily studied by H. Ui, Tucci and Frauwallner. <8>

Vasubandhu's *Saddharmapuṇḍarīka-sūtra-upadeśa* (SPU) belongs to the class of his less well-known treatises. These are mainly his Sūtra-commentaries, a large number of which are now found exclusively in Chinese translation. Among these Sūtra-commentaries, the only two which have been extensively studied are the *Vajracchedikāprajñā-pāramitā-sūtra-śāstra* and the *Sukhāvatīvyūha-sūtra-upadeśa.* The former is unusual since it is the only Sūtra-commentary to date whose Sanskrit manuscript has been recovered. <9> The latter is unusual since it is the only

one which has been translated into English. <10>

A few of the other Sūtra-commentaries ascribed to him have both Tibetan and Chinese translations. These are the *Daśabhūmika-sūtra-śāstra*, the *Gayāśīrṣa-sūtra-ṭīkā* and the *Saṇmukhīdhāraṇī-sūtra-śāstra* <11>. A few have only Tibetan translations, such as his commentary on the *Pratītyasamutpāda-sūtra* (Tohoku 3995) and the *Akṣayamati-nirdeśa-sūtra* (Tohoku 3994). <12> All of his remaining Sūtra-commentaries are found exclusively in Chinese translation. These include the following:

1) *Saddharmapuṇḍarīka-sūtra-upadeśa* (T. 1519, 1520)

2) *Sukhāvatīvyūha-sūtra-upadeśa* (T. 1524)

3) *Ratnacūḍaparipṛcchā-sūtra-caturdharma-upadeśa* (T. 1526)

4) *Nirvāṇa-(sūtra)-śāstra* (?) (T. 1527)

5) *Nieh-p'an-ching-pen-yu-chin-wu-chi-lun* (T.1528).

6) *I-chiao-ching-lun* (T. 1529)

7) *Viśeṣacintiparipṛcchā-sūtra-upadeśa* (?) (T. 1532)

8) *Dharmacakrapravartana-sūtra-upadeśa* (T. 1533)

9) *San-chü-tsu-ching-yu-po-t'i-she* (T. 1534)

10) *Bodhicittotpādana-śāstra* (T.1659) <13>

Of these ten Sūtra-commentaries, the authorship by Vasubandhu of Numbers Four and Five (T.1527, T.1528) has been questioned because of their association with

Tathāgatagarbha thought. <14> Both Japanese and Western scholars have traditionally affiliated Vasubandhu with either Abhidharma or Vijñānavāda philosophy. There are, however, treatises like T.1527 and T.1528, concerned with Tathāgatagarbha thought, which are attributed to him in the Chinese canon. Another of these is the *Buddhagotra-śāstra* (T.1610) which was very influential in the development of Chinese Buddhism during the sixth century A.D. Several Japanese scholars have been very skeptical about its authenticity as well. <15>

These three controversial treatises (T.1527, T.1528, T.1610) associated with Tathāgatagarbha thought have not yet been thoroughly analyzed as a group so that any definite conclusion about their spuriousness is still premature. This issue, very important in the study of Vasubandhu's philosophical development, is beyond the scope of this dissertation. However, it is important to reiterate here that even though terminology associated specifically with Tathāgatagarbha thought does occur in the SPU, it indicates only that Vasubandhu must have been acquainted with this type of Buddhism. <16> Although he was familiar with Tathāgatagarbha thought, at least in the case of the SPU, it is clear that he used such terminology from the perspective of a Yogācārin. <17>

Number Six, T.1529, in the series of ten Sūtra-commentaries listed above, appears to be spurious. <18> Of the remainder, only Numbers One and Two, the *Saddharmapuṇḍarīka-sūtra-upadeśa* and the *Sukhāvatīvyūha-*

sūtra-upadeśa, have been studied to any extent. <19> The reason for this is the importance of these two Sūtra-commentaries in the history and development of Chinese and Japanese Buddhism. <20>

The difficulties involved in studying manuscripts which have only a Chinese translation may explain the lack of interest shown in the remaining five Sūtra-commentaries, Numbers Three, and Seven-Ten which are extant only in Chinese translation. However, since they are ascribed to Vasubandhu they should be of great importance to those Buddhologists interested either in his philosophical development or the doctrinal history of the Mahāyāna Sūtras.

The Question of Authenticity

Since the Sūtra-commentaries listed in the section above are mentioned in either Paramārtha's biography of Vasubandhu and Bu-ston's or Tāranātha's history of Buddhism, this tends to suggest their authenticity. <21> Nevertheless, it is impossible to clearly establish that such Sūtra-commentaries extant solely in Chinese translation are indeed written by Vasubandhu. The issue here is not whether he wrote such a commentary, but if this specific commentary in Chinese translation is the one which he wrote. In fact the only two Sūtra-commentaries which have standardly been accepted as his work, the Daśabhūmika-sūtra-śāstra and the Vajracchedikā-sūtra-upadeśa, have

either a Tibetan translation or a Sanskrit manuscript as well as a Chinese translation. <22> Therefore those Sūtra-commentaries said to be written by Vasubandhu with manuscripts in two languages, such as the *Gayāśīrṣa-sūtra-ṭīkā,* are more unquestionably attributable to him.

One major issue which must be considered is what criteria can be used to determine whether the ten Sutra-commentaries found only in Chinese translation are actually works of Vasubandhu? One factor which exacerbates the problem is the genius of Vasubandhu himself. His range of scholarship was extensive. Therefore it is invalid to say that if technical terms such as Ālayavijñāna, Bīja, etc., associated with Vasubandhu's Yogācāra-vijñānavāda philosophy, are found in a Sūtra-commentary attributed to him this confirms its authenticity, and conversely that their absence confirms its spuriousness. These Sūtra-commentaries must be thoroughly studied as a group before their authenticity can be clearly determined.

Chronological Problems Regarding the SPU and Vasubandhu's Other Treatises

It would be very significant from the perspective of Vasubandhu's philosophical development to precisely determine the chronology of his Sūtra-commentaries and philosophical treatises. Matsuda, working with the Tibetan and Sanskrit manuscripts, considers that Vasubandhu's works were composed in the following order: 1) *Abhidharmakośa* 2) *Vyākhyāyukti* 3) *Karmasiddiprakaraṇa* 4) *Pratītyasamut-*

pāda-vyākhyā 5) Yogācāra treatises. <23> He has no opinion regarding Vasubandhu's Mahāyāna Sūtra-commentaries found exclusively in Chinese translation, except that they appear to pose insurmountable problems regarding authenticity. <24>

Addressing the issue of Vasubandhu's philosophical development, Anacker suggests that Vasubandhu's commentaries on the Akṣayamatinirdeśa-sūtra and the Daśabhūmika-sūtra may have been his earliest Mahāyāna Sūtra-commentaries, since, according to Tibetan tradition, these were the Sūtras responsible for converting him to Mahāyāna. <25> He also considers the SPU to likely be one of Vasubandhu's early Mahāyāna treatises because of its contents; a statement which he does not clarify. <26>

Another opinion about the chronology of one of Vasubandhu's Sūtra-commentaries is given by S. Yamaguchi regarding the Sukhāvatīvyūha-sūtra-upadeśa (SU). <27> Yamaguchi, whose opinion is reiterated by Kiyota in his introduction to the English translation of the SU, states his opinion that Vasubandhu became enamoured with Pure Land Buddhism later in his career. <28> However, most of Vasubandhu's Sūtra-commentaries in Chinese mention the Pure Land. A careful reading of the SU will show that Vasubandhu also vows to be reborn in any land without a Pure Land to help create one for the living beings there. <29> His vow to be reborn in the Pure Land should not be understood to have the same implication it came to have in Chinese and Japanese Buddhism. As Schopen has already

suggested in his article on Sukhāvatī as a generalized religious goal in Indian Mahāyāna literature, rebirth in the Pure Land appears to be part of the Bodhisattva path. <30> From Vasubandhu's commentary to the Daśabhūmika-sūtra (T.1522) we learn that for the eighth stage of the Bodhisattva path a Bodhisattva is born into the Pure Land. <31> There he perfects all the attributes of a Buddha and gains irreversibility regarding his practise. <32>

As Yamaguchi himself has pointed out, the concept of Pure Land is part of Yogācāra Buddhism. <33> Moreover, since the concept occurs frequently in Vasubandhu's Sūtra-commentaries, it seems rather uncautious to declare that Vasubandhu became interested in Pure Land Buddhism late in his life and wrote the SU during the autumnal years of his career. <34>

The more conservative approach regarding the establishment of a chronology for Vasubandhu's treatises has been expressed independently by Haldar and H. Sakurabe. <35> Both scholars hold that it is impossible to establish a chronology for Vasubandhu's treatises extant only in Chinese translation. This is also the opinion of the present author, since a great deal of research still needs to be done on these commentaries as a group. It should be cautioned that Anacker's attempt at establishing a chronology, however interesting it may be, should be viewed as highly hypothetical. <36>

Vasubandhu's Religious View as Expressed in His Sūtra-commentaries

The following brief statement regarding Vasubandhu's religious view is limited to information obtained from his Sūtra-commentaries translated into Chinese by Bodhiruci during the first half of the sixth century A.D. These include T.1519 (SPU), T.1522 (Daśabhūmika-sūtra-śāstra), T.1524 (SU), T. 1525 (Gayāśīrṣa-sūtra-ṭīkā), T.1526 (Ratnacūḍaparipṛcchā-sūtra-caturdharma-upadeśa), T.1532 (Viśeṣacintiparipṛcchā-sūtra-upadeśa) and T.1533 (Dharma-cakrapravartana-sūtra-upadeśa) . Whether or not Bodhiruci actually translated all of the commentaries mentioned here is an important issue which unfortunately lies beyond the limits of this present study. Tentatively, it is assumed here that Chinese tradition is correct in ascribing these translations to him. <37>

Certain themes which reflect Vasubandhu's religious view are ubiquitously present in these Sūtra-commentaries. They are:

1) The importance of the Bodhisattva path (10 stages). It is noteworthy to mention here that the Daśabhūmika-sūtra appears to have greatly influenced Vasubandhu's philosophy of Mahāyāna Buddhism. Its influence on the development of Yogācāra Buddhism has also probably been greatly underestimated by scholars of Buddhism.

2) The Pure Land. As mentioned previously the occurrence of the Pure Land concept throughout Vasubandhu's commentaries merely substantiates the view that the concept

of a Pure Land is pervasive in Indian Mahāyāna Buddhism.

3) The importance of completing the six or ten perfections.

4) The importance of helping all sentient beings achieve enlightenment.

5) The ultimate equality or identity of everything.

6) The importance of accumulating merits for oneself and others.

Other than these six points, the general impression gained after reading this group of Sūtra-commentaries is that Vasubandhu was an extraordinarily pious man, deeply devoted to his practise of the Mahāyāna path and truly concerned with the Mahāyāna goal of universal salvation.

The Contextual and Chronological Position of the SPU in Regard to the Other Sūtra-commentaries

The SPU presents several anomalies in comparison with Vasubandhu's other Sūtra-commentaries; specifically the use of two terms, Ekayāna and Tathāgatagarbha, and the doctrine of the four types of Śrāvakas. <38> The term Tathāgatagarbha does not appear in any of Vasubandhu's other Sūtra-commentaries under investigation here, while the term Ekayāna occurs only once. <39> This fact, along with the rather illogical structure and lack of consistent thematic development of the SPU, has led certain scholars such as E. Ōchō to suppose it is not one of Vasubandhu's works. <40> On the contrary, as it has been explained

previously, the terms associated with Tathāgatagarbha thought in the SPU, like the doctrine of the four types of Śrāvakas, are explained from the perspective of Yogācāra philosophy. Thus the SPU is consistent with Vasubandhu's basic philosophical position. The SPU is also similar to his other Sūtra-commentaries in containing the six general points discussed above.

Finally, concerning the chronological position of the SPU in relation to Vasubandhu's other Sūtra-commentaries, there is no real evidence to suggest that it is one of Vasubandhu's earlier works. It may be impossible to establish any kind of chronological sequence for these Sūtra-commentaries and his Vijñānavāda treatises. All one can say is that Vasubandhu wrote the SPU after being converted to Mahāyāna Buddhism.

Chapter Three

The Structure and Content of the Saddharmapuṇḍarīka-sūtra-upadeśa

The SPU is divided into three chapters: "Introduction"; "Expedient Means" and "Parables." <1> These chapter titles correspond to the titles of the first three chapters of the Lotus Sūtra, which would give the impression that Vasubandhu has limited his comments exclusively to them. This is not the case. His commentary, although not particularly meant to be comprehensive, mentions all but two chapters of the Lotus Sūtra. <2>

The major Chinese and Japanese commentators on the SPU, Chi-tsang, Saichō and Enchin, have divided its contents into different categories. <3> According to Chi-tsang's scheme the contents are divided into thirty-two sections. These include the seven parts (accomplishments); the five gateways; destroying the ten illnesses to benefit the ten types of people in ten stages; the ten supreme meanings. Saichō divides the SPU into three chapters and five sections. The first chapter contains the seven accomplishments; the second chapter contains the five manifestations; the third chapter contains the seven

parables, the three identities and the ten supreme meanings. Enchin follows Saichō's scheme but also shows some influence from Chi-tsang's interpretation. He divides the SPU into thirty-two gateways of meaning in five sections. These five include the seven accomplishments; five parts; seven parables; three identities; ten supreme meanings. He further organizes these into the Introduction (the seven accomplishments); the major explanation (the five manifestations, the seven parables, the three identities and the first nine supreme meanings); the minor explanation (the tenth supreme meaning). <4>

What follows is a brief synopsis of the major points in each of the three chapters of the SPU.

Chapter I "Introduction"

Vasubandhu begins Chapter I by quoting the opening prose section of the first chapter "Nidāna-parivarta" in the Lotus Sūtra: "Thus have I heard at one time...." He, however, does not include the names of the Arhats or the Bodhisattvas which occur in this passage in the Lotus Sūtra. This quotation becomes the basis for a large part of the commentary in his first chapter. This same technique is used as well in Chapter II.

It is somewhat puzzling why Vasubandhu would have considered this opening prose section of the Lotus Sūtra so important. The same section also occurs in the Aṣṭasāhasrikāprajñāpāramitā-sūtra one of the other major Mahāyāna Sūtras he apparently studied. <5>

After this quotation Vasubandhu begins his commentary by stating that the first chapter of the Lotus Sūtra illustrates seven accomplishments of merit. These correspond to the seven accomplishments or parts in the schemata of Chi-tsang, Saichō and Enchin. They are:

1) The accomplishment shown in the opening statement.

2) The accomplishment regarding the assembly.

3) The accomplishment when the Tathāgata wants to teach the Doctrine (Dharma).

4) The accomplishment when the Tathāgata, acting in conformity, utilizes something to teach the Doctrine (Dharma).

5) The accomplishment of a basis to explain the motive.

6) The accomplishment when the great assembly wants to hear about the present situation.

7) The accomplishment when the Bodhisattva Mañjuśrī answers (Maitreya's questions). <6>

I. The first accomplishment is illustrated by the opening statement to the Lotus Sūtra: "The Blessed One was staying in the city of Rājagṛha on Gṛdhrakūṭa mountain." According to Vasubandhu this shows that the Lotus Sūtra manifests the ultimate meaning of all religious discourses. This is symbolized by the most excellent of cities Rājagṛha. It also manifests the quality of sovereignty which is symbolized by the highest mountain Gṛdhrakūṭa. <7>

II. The accomplishment regarding the assembly is

divided into four major categories: calculation, practise, collection of qualities, deportment based on the Religion (Dharma). <8> Calculation refers to the incalculable number of people in the assembly. Practise includes basically two types: the practise of Hīnayāna and the practise of Mahāyāna. <9> Those who have collected qualities are the Arhats and the Bodhisattvas.

Under the third major category, the collection of qualities, Vasubandhu divides the opening prose section quoted at the beginning of this chapter into sixteen qualities regarding the Arhats and thirteen qualities regarding the Bodhisattvas. <10>

For the Arhats these sixteen qualities are further analyzed in terms of three categories:

1) The explanation based on the previous statements. <11> This actually explains the structural relationship between the 16 qualities;

2) Generic and individual characteristics. <12> The generic characteristic is illustrated by the first of the sixteen qualities "all of them were Arhats." Vasubandhu then gives fifteen meanings for the term Arhat.

3) Incorporated subjects deals with the remaining fifteen qualities or the individual characteristics. <13> These are said to incorporate ten kinds of merit which the Arhats have attained.

For the Bodhisattvas, the thirteen qualities are analyzed in terms of two categories: 1) Primary and secondary divisions, also known as generic and individual

characteristics. <14> The first of the thirteen qualities, "They were irreversible from the highest complete enlightenment," illustrates the generic characteristic. Vasubandhu then lists ten irreversibilites of the Bodhisattvas. These incorporate the twelve individual characteristics or qualities of a Bodhisattva. <15> 2) The category of incorporated subjects. This category includes a discussion on the three pure stages of a Bodhisattva (stages eight, nine and ten); the four expedient means a Bodhisattva employs; the qualities a Bodhisattva acquires in the pure stages of the path and what he relys upon to acquire them. <16>

The fourth major category, the deportment of the assembly, is also divided into four categories. These are worship, reverence, respect and praise of the Buddha. <17>

III. In this section on the accomplishment of merit which occurs when the Tathāgata wants to teach the Lotus Sūtra, Vasubandhu lists and explains the seventeen titles of the Lotus Sūtra. <18> These seventeen are:

1) 'The Exposition of Infinity'

2) 'The Ultimate Sūtra'

3) 'The Greatly Expanded Sūtra'

4) 'The Instruction for the Bodhisattvas'

5) 'The Sūtra which is Protected by All the Buddhas'

6) 'The Mysterious Doctrine (Dharma) of All the Buddhas'

7) 'The Storehouse of All the Buddhas'

8) 'The Mysterious Subject of all the Buddhas'

9) 'The Sūtra which Produces All the Buddhas'

10) 'The Seat of Enlightenment of All the Buddhas'

11) 'The Wheel of the Religion (Dharma) Set in Motion by All the Buddhas'

12) 'The Adamantine Relic of All the Buddhas'

13) 'The Sūtra which Is the Great and Skilful Expedient Means of All the Buddhas'

14) 'The Sūtra which Teaches the Ekayāna'

15) 'The Sūtra which is the Abode of the Highest Truth'

16) 'The Saddharmapuṇḍarīka-sūtra'

17) 'The Supreme Religious Discourse'

IV. Under this accomplishment Vasubandhu discusses three factors which the Tathāgata utilizes to teach the Doctrine. 1) He uses his powers gained through self-mastery and the elimination of obstructions obtained through meditative trance; 2) He uses the physical worlds (Bhājanaloka); 3) He uses mankind (Sattvaloka). <19>

V. Regarding this accomplishment, Vasubandhu discusses the meaning of the marvel which the Tathāgata has shown by emitting a great ray of light. Through this marvel the Tathāgata establishes a basis for teaching the Doctrine. He uses the marvel to attract the curiosity of those who see it making them want to know about his reason for manifesting it. <20>

VI. Under this accomplishment Vasubandhu comments on why only the Bodhisattva Mañjuśrī was asked about the mar-

vel. He was asked because he had accumulated a great deal of merit and had perfected wisdom. In this section Vasubandhu also mentions the concept of "pure land." His definition of "pure land" is "the dwelling place of living beings who have no defilements." <21>

VII. The final accomplishment which concludes the commentary to Chapter I is the accomplishment which occurs when the Bodhisattva Mañjuśrī answers the Bodhisattva Maitreya's questions about the reason for the Buddha manifesting such a marvel. In this section Vasubandhu continues to discuss the qualities which make Mañjuśrī capable of answering the question. These include ten events which Mañjuśrī witnessed in the past and could remember through the knowledge of his former lives. <22>

Chapter II "Expedient Means"

Once again, Vasubandhu starts off the commentary with a long quotation. This time from the beginning of Chapter Two "Upāya-kauśalya" in the Lotus Sūtra. <23> It forms the basis of most of his commentary in this section. The passage from the Lotus Sūtra which he quotes is longer than the corresponding passage in any Sanskrit manuscript, Tibetan or Chinese version, thus indicating that Vasubandhu may have had an expanded version of the Lotus Sūtra whose Sanskrit manuscript has not been recovered.

The following section of this quotation from the Lotus Sūtra has been an important issue in Japanese scholarship because it differs so greatly from Kumārajīva's Chinese

version. The underlined sections are particularly important.

> "O Śāriputra! Only the Buddhas, the Tathāgatas, know all the Dharmas. O Śāriputra, only the Buddhas, the Tathāgatas, can teach all the Dharmas:
> What they are ,何等法
> how they are ,云何法
> what they resemble ,何似法
> what characteristics they have ,何相法
> what their essence is ,何體法
> what ,何等
> how ,云何
> which ,何似
> what characteristics,何相
> what essence何體 .
> All such Dharmas the Tathāgatas directly perceive. It is not the case that they are not directly perceived.
> <24>

Here is the corresponding passage in the Sanskrit manuscript for these ten underlined statements: <25>

> /ye ca te dharmā, yathā ca te dharmā, yādṛśas ca te dharmā, yal lakṣaṇāś ca te dharmā, yat svabhāvāś ca te dharmāḥ/ ye ca, yathā ca, yādṛśas ca, yal lakṣaṇas ca, yat svabhāvas ca, te dharma iti/

In Kumārajīva's version this list is quite different. Hurvitz translates the ten "suchnesses" in T.262 as follows: <26>

1) Suchness of their marks 如是相
2) Suchness of their nature 如是性
3) Suchness of their substance 如是體
4) Suchness of their powers 如是力
5) Suchness of their functions 如是作
6) Suchness of their causes 如是因
7) Suchness of their conditions 如是緣

8) Suchness of their effects 如是果

9) Suchness of their retributions 如是報

10) Absolute identity of their beginning and end 如是本末究竟

The agreement between the ten suchnesses listed in the SPU and the ten found in the Sanskrit manuscripts of the Lotus Sūtra, has led Watanabe to declare that the manuscript of the Lotus Sūtra used for the SPU does not differ greatly from the Sanskrit manuscripts. <27> Based on other evidence, the Lotus Sūtra manuscript used for the SPU actually appears to be an expanded version. <28> The dissimilarity of this list and the list which occurs in Kumārajīva's version has been used to show that his translation is, at points, quite interpretive. This is a serious issue since Chih-i has based one major point of his philosophy on the list found in Kumarājīva's version. <29> This appears to be another good example of the "transformation" of Indian Buddhism in China.

After quoting the opening prose section in Chapter Two of the Lotus Sūtra, Vasubandhu begins his commentary. He discusses: 1) Why the Buddha addressed only Śāriputra and not the Bodhisattvas; 2) The meaning of the word "profound" from the phrase in the Lotus Sūtra "The wisdom of all the Buddhas is profound and vast." <30>

The word "profound" is said to have two meanings: 1) The profundity of scripture which is divided into eight types; 2) The profundity of realization which is divided

into five types. <31> These are considered to be the merits of teaching the Saddharma. This is the first of five gateways or manifestations according to the schemata of Chi-tsang, Saichō and Enchin.

Next Vasubandhu goes on to discuss the merits of the Tathāgata as a teacher of the Dharma, the second of the five gateways or manifestations. A Tathāgata has four qualities which enable him to teach: 1) The accomplishment of having established themselves in the world. Under this merit the meaning of "expedient means" is discussed. 2) The accomplishment of giving guidance to living beings. This is done in two ways: a) The accomplishment of the completeness of attributes; b) The accomplishment of teaching which is further divided into seven types. <32> These latter two also comprise two of his four qualities as a Dharma teacher.

Next Vasubandhu analyzes the Dharma as realization according to the first five of the list of ten Suchnesses. Here he defines the Ekabuddhayāna. Then he discusses another interpretation of these five terms in respect to the Dharma as teaching. <33>

He then goes on to discuss three things regarding the great assembly. This comprises the third of the five gateways or manifestations in Chi-tsang's, Saichō's and Enchin's schemata. The three things regarding the great assembly are: 1) The meaning of being fixed or determined (Niyata) in a path; 2) The meaning of doubt; 3) The meaning of doubt based on a certain event. <34>

Next Vasubandhu describes four things about the Tathāgata. <35> This comprises the fourth of five gateways or manifestations. These four are: 1) His fixed resolve. This is for eliminating the five kinds of dread living beings experience; <36> 2) The reason for Predictions to enlightenment. Here he explains why Śāriputra had to ask the Tathāgata three times to explain his meaning; <37> 3) Taking the Prediction; <38> 4) Giving the Prediction. Under this last category Vasubandhu explains that the Tathāgata has six reasons for giving Predictions. Three of these (Numbers Four, Five and Six) are used to illustrate Vasubandhu's interpretation of the Ekabuddhayāna. <39> To elaborate on this he allegorically employs the example of five flavors derived from an ox. <40> He also explains the difference regarding the meaning of "expedient means" in Hīnayāna and Mahāyāna. Finally, he discusses the six reasons for the Tathāgata to give Predictions in terms of the first five "Suchnesses." <41>

Vasubandhu then states that the Tathāgata teaches the Doctrine in order to eliminate the following four kinds of doubts. This comprises the fifth gateway or manifestation in Chi-tsang's, Saichō's and Enchin's schemata of the SPU. The four doubts are: 1) The doubt about the Tathāgata's teaching in a certain age; 2) The doubt about whether the Tathāgata knows someone is arrogant; 3) The doubt about whether the Tathāgata has the adequacy to teach; 4) The doubt about whether the Tathāgata speaks falsely. <42>

Chapter III "Parables"

This chapter is devoted to the major parables in the Lotus Sūtra. In it there also appear quotations or references to twenty-three chapters in the Sanskrit versions of the Lotus Sūtra. <43> Vasubandhu begins this chapter with a quotation of two verses from Chapter Three "Aupamya-parivarta" of the Lotus Sūtra where Śāriputra reproaches himself for not having realized the significance of Mahāyāna Buddhism. <44>

Next Vasubandhu explains the seven parables which act as the counteragents to the seven types of arrogance of seven types of people. These seven parables have become the standard list in East Asian Buddhism used to represent all of the parables in the Lotus Sūtra. <45> These are the seven parables listed in Saichō's and Enchin's schemata of the SPU. They are listed below along with the chapter of the Lotus Sūtra in which they occur.

1) 'The Parable of the Burning House' (Chapter Three "Aupamya-parivarta")

2) 'The Parable of the Impoverished Lad' (Chapter Four "Adhimukti-parivarta")

3) 'The Parable of the Cloud and Its Rain' (Chapter Five "Auṣadhī-parivarta")

4) 'The Parable of the Apparitional City' (Chapter Seven "Pūrvayoga-parivarta")

5) 'The Parable of Fastening a Jewel' (Chapter Eight "Pañcabhikṣuśata-vyākaraṇa-parivarta")

6) 'The Parable of the Brilliant Gem Revealed in the

Topknot of the Universal Monarch' (Chapter 14/13 "Sukhavihāra-parivarta")

7) 'The Parable of the Physician' (Chapter 16/15 "Tathāgatāyuṣpramāṇa-parivarta")

Subsequently, Vasubandhu goes on to state that the Tathāgata teaches the three identities as counteragents to three kinds of sullying pride. These three identities are found in Saichō's and Enchin's schemata of the SPU. Along with the seven parables mentioned above, they comprise part of Chi-tsang's scheme known as "destroying the ten illnesses to benefit the ten types of people in ten stages."

The three identities are: 1) The identity of the Yānas. Under this identity he explains why the Śrāvakas are given their Prediction. Later he qualifies which Śrāvakas can actually obtain one; 2) The identity of the conventional world and Nirvāṇa; 3) The identity of the Trikāya of the Buddha. <46>

He then goes on to discuss Predictions, stating that they occur on six occasions in the Lotus Sūtra. On five of the occasions the Prediction is given by the Buddha, on one occasion it is given by the Bodhisattva Sadāparibhūta. <47>

Next Vasubandhu explains the ten supreme meanings, which are included as part of Chi-tsang's, Saichō's and Enchin's schemata of the SPU. These ten are: 1) The supremacy of the seeds of good merit; 2) The supremacy of

practise; 3) The supremacy of power which increases along with practise; 4) The supremacy of causing living beings to comprehend (enlightenment); 5) The supremacy of the pure land; 6) The supremacy of teaching; 7) The supremacy of living beings who have been guided; 8) The supremacy of achieving great enlightenment. Here he explains the three kinds of enlightenments of the three kinds of Buddhas. 9) The supremacy of Nirvāṇa; 10) The supremacy of marvelous power. <48> At the end of this section he explains the eight things which are shown by the appearance of the Stūpa of the Tathāgata Prabhūtaratna. <49>

Vasubandhu concludes this chapter by discussing the power of the Doctrine which has five entrances; the power of upholding the Doctrine which has three entrances; the power of practise which has five entrances. <50>

Conclusion

The SPU contains many divisions, subdivisions and further subdivisions making it a labyrinth of categories. After reading through the SPU it is obvious why the Chinese and Japanese commentators developed schemata to organize its structure more coherently. Actually, the SPU resembles a study sheet more than a well-planned philosophical discourse. Certain important issues are raised however, for example the relationship between the Tathāgatagarbha, Dharmakāya and living beings; the meaning of the term Ekayāna and its relation to the Triyāna; the Śrāvakas and their Predictions. These important issues should not be

overlooked in the maze of categories, delineations and apparent lack of organization. If the Sanskrit manuscript or a Tibetan translation were available it could be determined to what extent the opaqueness of the SPU is due to the Chinese translators. Undoubtedly some of the fault lies with them. The SPU in its Chinese form will never be appreciated for philosophical clarity and organization.

Part III

An English Translation of the

Saddharmapuṇḍarīka-sūtra-upadeśa

Apologetic

The following English translation of the SPU is based on T.1519 and T.1520 which are nearly identical manuscripts. <1> Any important discrepancies between them have been mentioned in the footnotes with T.1519 as the basis for comparison.

For this translation, Chi-tsang's commentary on the SPU Fa-hua-lun-shu (T.1818) has been closely consulted since it contains a wealth of pertinent information on the SPU. His comments are also frequently mentioned in the footnotes, particularly when he discusses Tathāgatagarbha and Vijñānavāda Buddhism. Enchin's commentary Hokkeronki (ND, Vol. 49) has also been referred to and where necessary, information from it included in the footnotes.

The abridged quotations from the Lotus Sūtra in the SPU have been reconstructed from Kumārajīva's version (T.262) and placed within brackets in the English translation. Although the original Sanskrit manuscript of the Lotus Sūtra known by Vasubandhu was probably more similar to the Wogihara-Tsuchida edition than T. 262, these abridged quotations have been reconstructed from T.262 since the Chinese translators appear to have consulted and copied it during their rendition of the SPU. <2> The

Sanskrit counterpart of the quotations from the Lotus Sūtra in the SPU has been listed in the footnotes using the Wogihara-Tsuchida Sanskrit edition.

The Chinese translation of the SPU is not consistently a literal one. <3> Moreover, it appears to have been completed by inexperienced translators, or perhaps even carelessly done. <4> It has probably also suffered from deletions and changes while being copied and recopied over the centuries. Without the original Sanskrit manuscript or a Tibetan version, it is nearly impossible to correct the mistakes in the original Chinese translation. The English version, offered here as a literal translation of the Chinese, must be read with these faults in mind. It would be overly optimistic to think of it as a faithful rendition of the original Sanskrit manuscript of the SPU. Nevertheless, this English translation does serve to broadly indicate its general nature and content.

The ultimate worth of rendering such an opaque Chinese translation into English is the impetus it provides for the serious study of Vasubandhu's Sūtra-commentaries. The majority of these, like the SPU, are ascribed to Bodhiruci and found exclusively in Chinese translation. It is with this objective in mind that a Chinese-English glossary has been included. The author hopes that this translation and glossary may provide a useful, however imperfect, guide for other scholars interested in Vasubandhu's interpretation of Mahāyāna Buddhism.

<u>Saddharmapuṇḍarīka-sūtra-upadeśa</u>
Commentary to the Lotus Sūtra
T.1519
Scroll 1

A commentary by Vasubandhu, the Mahāyāna Commentator. Translated by Bodhiruci, the Tripiṭaka Master from Northern India, with the Buddhist monk T'an-lin and others in Yeh-hsia, between 509-535 A.D., <1> during the Later (Northern) Wei dynasty.

I give reverence to the Sea of Perfect Enlightenment, the Immaculate Doctrine (Dharma), and the Immutable Assembly.<2>

For those of profound intellect I shall elucidate an explanation <3> (of the Lotus Sūtra).

In honor of the Venerable Sage <4>, the Bodhisattvas and the Śrāvakas, I shall briefly put forth this synopsis <5> to have the Doctrine (Dharma) benefit myself and others.

I pay hommage to the Buddhas and Bodhisattvas of the past, present and future.

With their extensive benevolence and overwhelming supernatural powers <6>, I entreat them to bestow me with self-confidence.

Having great compassion and stopping the four Māras <7>, may they protect the dominant factor for enlightenment <8>.

Chapter I "Introduction"

"Thus have I heard at one time. <9> The Buddha was staying in the city of Rājagṛha, on Gṛdhrakūṭa mountain together with a great gathering of 12,000 monks -- all of them were Arhats, free of depravities, undefiled, having sovereignty over the mind, having a fully emancipated mind and fully emancipated wisdom, well-refined, great serpents among men, their work done, their task accomplished, their burdens all removed down, their own goal achieved, their fetters all destroyed. Their minds were fully emancipated through right knowledge. They had complete sovereignty over the mind and had reached the highest perfection. <10>

There were also 80,000 Bodhisattvas, great beings, who were irreversible from the highest complete enlightenment. All of them had attained the Dhāraṇīs <11> and were inspired speakers. They had set the irreversible wheel of the Religion (Dharma) in motion, <12> worshiped countless hundreds of thousands of Buddhas, planted the roots of good merit under them and always received their praise. They had cultivated themselves with great friendliness, fully entered the Buddha's wisdom, penetrated great knowledge and reached the other shore. They had achieved fame throughout countless worlds and ferried across innumerable hundreds of thousands of living beings." <13>

The commentary says: There are seven accomplishments of merit illustrated in the first chapter of this religious

discourse. <14> These seven should be known as follows: 1) The accomplishment (shown) in the opening statement <15>; 2) The accomplishment regarding the assembly <16>; 3) The accomplishment when the Tathāgata wants to teach the Doctrine (Dharma) <17>; 4) The accomplishment when the Tathāgata, acting in conformity, utilizes something to teach the Doctrine (Dharma) <18>; 5) The accomplishment of a basis to explain the motive <19>; 6) The accomplishment when the great assembly wants to hear about the present situation <20>; 7) The accomplishment when the Bodhisattva Mañjuśrī answers (Maitreya's questions) <21>.

(I. The Accomplishment Shown in the Opening Statement)

As for "the accomplishment shown in the opening statement," it should be known that the accomplishment of two ultimate meanings <22> are illustrated in this religious discourse. What are these two? 1) It illustrates the accomplishment of the ultimate meaning of all religious discourses <23>; 2) It illustrates the accomplishment of the meaning of the quality of sovereignty <24>. Thus Rājagṛha, which excels all other cities, and Gṛdhrakūṭa, which surpasses all other mountains, (are used to) illustrate the ultimate meaning found in this religious discourse. Just as it says in the (Lotus) Sūtra, "The Blessed One was staying in the city of Rājagṛha on Gṛdhrakūṭa mountain."

(II. The Accomplishment Regarding the Assembly)

There are four accomplishments regarding the assembly. These four should be known as follows: 1) The accomplishment regarding calculation <25>; 2) The accomplishment regarding practise <26>; 3) The accomplishment regarding the collection of qualities <27>; 4) The accomplishment regarding deportment based on the Religion (Dharma) <28>.

The accomplishment regarding calculation refers to (the members of) the great assembly who are incalculable. <29>

The accomplishment regarding practice includes four types: 1) The Śrāvakas who cultivate the practice of the Hīnayāna; 2) The Bodhisattvas who cultivate the practise of the Mahāyāna; <30> 3) The Bodhisattvas who through the sovereignty of their supernatural powers manifest themselves according to the circumstance so that the practise of the Mahāyāna can be cultivated. <31> Just like the sixteen virtuous ones <32> -- the Bodhisattva Bhadrapāla, etc. -- who while fulfilling the incomprehensible deeds of a Bodhisattva constantly reveal various forms, such as a lay man or woman, a monk or nun. 4) The ordained Śrāvakas whose deportment is fixed (in the Hīnayāna path). They are not the same as the Bodhisattvas. <33>

The sixteen statements (which begin with) "all of them

were Arhats" illustrate the qualities which the Śrāvakas have accomplished. <34> The thirteen statements (which begin with) "who were irreversible from the highest complete enlightenment" illustrate the qualities which the Bodhisattvas have accomplished. <35>

It should be known that the sixteen statements regarding the qualities which were accomplished by the Śrāvakas are consolidated into three categories. What are these three? 1) The explanation based on the previous statements; <36> 2) The generic and individual characteristics; <37> 3) The incorporated subjects. <38>

1) The explanation based on the previous statements: Since they were "free of depravities" the Śrāvakas were referred to as "Arhats." They were referred to as being "free of depravities" since "they had sovereignty over the mind." They were referred to as "having sovereignty over the mind" since "they were undefiled." They were referred to as "having sovereignty over the mind" since "they had fully emancipated minds," and "fully emancipated wisdom." They were referred to as being "undefiled" since they had rid themselves of any distinctions between subject and object. They were referred to as being "well-refined" since "they had fully emancipated minds," and " fully emancipated wisdom." They were (called) "great serpents among men" since they had undauntedly traveled over all dangerous paths as if they were smooth roads, gone where they should have gone, and arrived where they should have arrived. "Their work was done" means these "serpents among

men" had attained the counteragents <39> for suppressing the antagonism of the defilements. "Their task was accomplished" means they had no further rebirths since they had already completed the relevant deeds. "Their burdens were all removed" means that since "their task was accomplished" and "their work was done" they had already rid themselves of the burden of further rebirths. "Their own goal was achieved" means that with "their burdens all removed" they had realized Nirvāṇa. "Their fetters were all destroyed" means that with "their own goal achieved" they had eliminated the causes for all defilements. "Their minds were fully emancipated through right knowledge" means they were "free of depravities." "They had complete sovereignty over all thoughts" means they had fully comprehended the knowledge of the paths of insight and practise <40>. "They had reached the highest perfection" means "they were fully emancipated through right knowledge" and fully possessed the supernatural powers and all the merits of the passionless, meditative trances <41>.

They were "great Arhats" because "they had sovereignty over the mind" and "had reached the highest perfection." That they were "well-known" means kings, crown princes, ministers, commoners, Indra and Brahma all knew them. Moreover, they were also well-known by those of superior knowledge, that is the Śrāvakas, Bodhisattvas and Buddhas. Therefore they were referred to as being "well-known." <42>

2) As for the category of the generic and the individual characteristics, among the sixteen statements be-

ginning with "all of them were Arhats," the first statement illustrates the generic characteristic while all the others illustrate the individual characteristics. As for "all of them were Arhats," the term Arhat means "one who is worthy." <43> The fifteen meanings of one who is worthy should be known. <44> What are these fifteen?

1. One who is worthy receives food and bedding <45>, honor and reverence; 2. One who is worthy leads the great assembly in giving guidance to all (living beings); 3. One who is worthy enters such places as cities and villages <46>; 4. One who is worthy overcomes all heretical systems; 5. One who is worthy quickly surveys all phenomena (dharma) with wisdom; 6. Without being sick or dull-witted, one who is worthy untiringly teaches the Religion (Dharma) in accordance with the Truth (Dharma) <47>; 7. One who is worthy sits tranquilly in a secluded forest, does not accumulate or gather food, clothing or possessions, and is satisfied with little <48>; 8. One who is worthy intently practises good conduct and does not become attached to any contemplations; 9. One who is worthy carries out the noble practise of emptiness; 10. One who is worthy carries out the noble practise of signlessness; 11. One who is worthy carries out the noble practise of wishlessness; <49> 12. One who is worthy suppresses (his desire for) the tranquility of worldly contemplations <50>; 13. One who is worthy has produced the superior qualities of all the supernatural powers; <51> 14. One who is worthy has realized the superior qualities

of the highest goal; 15. With his knowledge of true reality one who is worthy knows the merits which those of the same group <52> have attained in order to benefit all living beings.

3) As for the category of incorporated subjects, it should be known that (the remaining) fifteen statements <53> incorporate ten types of qualities which illustrate both expressible and inexpressible results <54>. What are these ten?

1. The Arhats having incorporated the special quality <55> (of being rid of defilements) is illustrated in the (Lotus) Sutra by the two statements: "They were free of depravities" and "they were undefiled." 2. Their having incorporated all qualities <56> is illustrated in the (Lotus) Sūtra by three statements: One statement illustrates the qualities of having overcome that which pertains to the mundane worlds. This is expressed in the (Lotus) Sūtra as, "They had sovereignty over the mind." Two statements illustrate the quality of one in training <57> who overcomes that which pertains to the supramundane world. This is expressed in the (Lotus) Sūtra as: "They had fully emancipated minds," and "they had fully emancipated wisdom." 3. Their having incorporated the quality of conformity <58> means their practise was in accordance with the Tathāgata's teaching. This is expressed in the (Lotus) Sūtra by the statement, "They were well-refined." 4. Their having incorporated the quality of superiority <59> is expressed in the (Lotus) Sūtra by the statement, "They were great serpents among men." 5. Their

having incorporated the quality of superiority which is having done what was to be done <60> means they have worshiped, revered and respected the Tathāgatas in accordance with the Religion (Dharma). This is expressed in the (Lotus) Sūtra by the statement, "Their work was done." 6. Their having incorporated the quality of completion <61> means they have completed the stage of training <62>. This is expressed in the (Lotus) Sūtra by the statement, "Their task was accomplished." 7. Their having incorporated the quality of transcendence <63> is illustrated by three statements in the (Lotus) Sūtra. The three obstacles they have overcome are craving; honoring and revering the desire for life; the lower realm and the two upper realms <64>. The Arhats have incorporated this type of quality because they have transcended the stage of training. Just as it says in the (Lotus) Sūtra: "Their burdens were all removed," "their own goal was achieved," and "their fetters were all destroyed." 8. Their having incorporated the quality of the unsurpassable <65> is expressed in the (Lotus) Sūtra by the statement, "They were fully emancipated through right knowledge." 9. Their having incorporated the quality of doing what should be done to benefit living beings <66> is expressed in the (Lotus) Sūtra by the statement, "They had complete sovereignty over all thoughts." 10. Their having incorporated the quality of being foremost <67> is expressed in the (Lotus) Sūtra by the statement, "They have reached the highest perfection."

The qualities accomplished by the Bodhisattvas are described in thirteen statements <68> which are consolidated into two categories. What are these two? 1) The category of primary and secondary divisions; <69> 2) The category of incorporated subjects. <70>

1) It should be known that the category of primary and secondary divisions is called the category of generic and individual characteristics. The generic characteristic is indicated by the statement, "They were irreversible from the highest complete enlightenment." <71> All the remaining statements are the individual characteristics.

There are ten irreversibilities summarized by the generic characteristic. <72> What are these ten? 1) The Bodhisattvas are irreversible from being established in listening to the Doctrine (Dharma) <73>. Just as it says in the (Lotus) Sūtra, "They had obtained the Dhāraṇīs"; <74> 2) They are irreversible from eloquence. <75> Just as it says in the (Lotus) Sūtra, "They were inspired speakers"; 3) They are irreversible from teaching (the Religion) <76>. Just as it says in the (Lotus) Sūtra, "They had set the irreversible wheel of the Religion (Dharma) in motion"; 4) They are irreversible from relying on their beneficial friends <77>, since the actions of body and mind are predicated on the material body. <78> Just as it says in the (Lotus) Sūtra, "They had worshiped countless hundreds of thousands of Buddhas and planted the roots of good merit under them"; 5) They are irreversible from having eliminated all doubts. <79> Just as it says in

the (Lotus) Sūtra, "(They) were always praised by the Buddhas"; 6) They are irreversible from entering into various Doctrines (Dharma) in order to teach the Religion (Dharma) in any situation. <80> Just as it says in the (Lotus) Sūtra, "They had cultivated themselves with great friendliness"; 7) They are irreversible from having entered the true realm of omniscience. <81> Just as it says in the (Lotus) Sūtra, "They had fully entered the Buddha's wisdom"; 8) They are irreversible from relying on the insubstantiality of the individual and the insubstantiality of phenomena (dharma). <82> Just as it says in the (Lotus) Sūtra, "They had penetrated the highest knowledge"; 9) They are irreversible from having entered the realm of true reality. <83> Just as it says in the (Lotus) Sūtra, "They had reached the other shore"; 10) They are irreversible from their work being done. Just as it says in the (Lotus) Sūtra, "They had achieved fame throughout countless worlds and ferried across innumerable hundreds of thousands of living beings."

2) One category of incorporated subjects shows which pure stage <84> a Bodhisattva resides in, and which expedient means he uses in which realm to do what has to be done. "Pure stage" means the serenity and purity of the practise of signlessness <85> in the three stages (of the Bodhisattva path) starting with the eighth stage. <86>

There are four types of expedient means: 1) The expedient means of incorporating the Good Doctrine (Saddharma), <87> since (a Bodhisattva) upholds the Good Doctrine when

he uses his power of eloquence to explain it to people; 2) The expedient means of incorporating beneficial friends <88>, since (a Bodhisattva) relys on beneficial friends to accomplish what must be done; 3) The expedient means of incorporating living beings <89>, since (a Bodhisattva) does not abandon them; <90> 4) The expedient means of incorporating knowledge <91>, since by giving guidance to living beings he causes them to enter that knowledge. <92>

Furthermore, there is another category of incorporated subjects which illustrates the most excellent qualities incorporated in the stages (of the Bodhisattva path), since the qualities (acquired through) the two Yānas (of the Śrāvakas and the Pratyekabuddhas) are not the same. The knowledge of effortless <93> (practise, a quality which is acquired) in the eighth stage (of the Bodhisattva path,) is unlike (the qualities acquired in) the lower (six stages) and the upper (seventh stage). That it is unlike the lower (six stages) means that in those (stages a Bodhisattva) is immovable in a practise which takes effort <94>. That it is unlike the upper (seventh stage) means that in this upper (stage a Bodhisattva) is unmovable in the practise of signlessness. (In the eighth stage) practise is spontaneous <95>. In the ninth stage a Bodhisattva attains the special Dhāraṇīs <96> and is endowed with the four analytical knowledges <97>. In the tenth stage, a Bodhisattva sets the irreversible wheel of the Religion (Dharma) in motion because he acquires the status of a Buddha as if he were the crown prince of a universal mon-

arch <98>, and because he likewise attains the benefits of his accumulation of qualities. <99>

The accomplishment regarding the accumulation of qualities illustrates that (a Bodhisattva) relys on some basis, thought, knowledge, acting realm <100> and perception <101>. The basis he relys on is beneficial friends. The thought he relys on is the thought of giving guidance to living beings and of completely benefiting all of them. The knowledge he relys on is threefold: 1) The secret knowledge of receiving a Prediction; <102> 2) The superknowledges; <103> 3) The knowledge of true reality. <104> It should be known that the acting realm <105> and the perception <106> which he relys on are understood through the three types of knowledge.

As for the accomplishment regarding deportment based on the Religion (Dharma), four types are illustrated. What are these four? 1) The assembly surrounding (the Buddha); <107> 2) (The assembly) bowing (to touch the feet of the Buddha) and then retreating (to one side); <108> 3) (The assembly) worshiping and revering (the Buddha); <109> 4) (The assembly) respecting and praising him. <110> Just as it says in the (Lotus) Sūtra, "At that time the Blessed One was surrounded, worshiped, revered, respected and praised by the fourfold assembly." <111>

(III. The Accomplishment of Merit Which Occurs When the

Tathāgata Wants to Teach the Doctrine)

That a merit is accomplished when the Tathāgata wants to teach the Doctrine (Dharma) means the Tathāgata will explain a Mahāyāna Sūtra to the Bodhisattvas. <112> It should be known that this Mahāyāna (Lotus) Sūtra has seventeen titles <113> which reveal its profound qualities. What are these seventeen and what do they illustrate?

1) (The Lotus Sūtra) is called 'The Exposition of Infinity' <114> because it completes the meaning of words, and because this religious discourse explains the subtle realm of their profound Truth (Dharma) <115>. 'The subtle realm of their profound Truth' means the ultimate realm of all the Buddhas, the Tathāgatas.

2) It is called 'The Ultimate Sūtra.' <116> This shows that among the three divisions of Buddhist scripture, the most excellent division is well completed in this religious discourse. <117>

3) It is called 'The Greatly Expanded Sūtra' since as a vast Mahāyāna discourse, it completes establishing (the teaching for) living beings in accordance with their faculties. <118>

4) It is called 'The Instruction for the Bodhisattvas,' <119> since it well completes the guidance for those Bodhisattvas with mature faculties in accordance with their capacity to receive the teaching. <120>

5) It is called '(The Sūtra) Which Is Protected by the Buddhas' <121> since the Buddhas, the Tathāgatas, abide

in this Doctrine (Dharma).

6) It is called 'The Mysterious Doctrine (Dharma) of All the Buddhas' <122> since the profundity of this Doctrine (Dharma) is known only by the Buddhas.

7) It is called 'The Storehouse of All the Buddhas' <123> since the storehouse of all the qualities and meditative attainments of the Tathāgatas lies in this Sūtra.

8) It is called 'The Mysterious Subject of All the Buddhas' <124> since it is not conferred on those, such as living beings with immature faculties, who do not have the capacity to receive the teaching.

9) It is called 'The Sūtra Which Produces All the Buddhas' <125> since the great enlightenment of all the Buddhas can be produced by hearing this religious discourse.

10) It is called 'The Seat of Enlightenment of All the Buddhas' <126> since the highest complete enlightenment of all the Buddhas can be produced through this religious discourse, and not through any of the other Sūtras.

11) It is called 'The Wheel of the Religion (Dharma) Set in Motion by All the Buddhas' <127> because all the obstructions can be destroyed through this religious discourse.

12) It is called 'The Adamantine Relic of All the Buddhas' <128> since the true Dharmakāya of all the Tathāgatas (which is found) in this Sūtra does not decay. <129>

13) It is called 'The Sūtra Which Is the Great and

Skilful Expedient Means of All the Buddhas' <130> since they rely on this religious discourse to develop great enlightenment and use it to explain all the good attributes of the heavenly beings <131>, Śrāvakas, and Pratyekabuddhas to living beings.

14) It is called 'The Sūtra Which Teaches the Ekayāna <132>' since this religious discourse reveals the ultimate essence of the highest complete enlightenment of the Tathāgatas, whereas that which is revealed by the way of the other two Yānas is not the ultimate (essence).

15) It is called 'The Sūtra Which is the Abode of the Highest Truth' <133> because this religious discourse is the ultimate abode of the Dharmakāya of all the Buddhas, the Tathāgatas.

16) It is called 'The Saddharmapuṇḍarīka-sūtra <134>.' This title has two meanings. What are these two?

The first meaning is (a lotus) emerging from water. <135> This indicates that which cannot be destroyed emerges from the turbid water of the Hīnayāna. There is another significance: (The Śrāvakas who are) just like a lotus emerging from turbid water. When all the Śrāvakas obtain entry to the Tathāgata's great assembly, they too, like all the Bodhisattvas, are seated on lotuses. And while listening to the explanation about the pure realm of the Tathāgata's unsurpassed knowledge, they directly apprehend his profound subject matter. <136>

The second meaning is (the significance of) a lotus in bloom. Because of the trepidation living beings have re-

garding the Mahāyāna, they are unable to produce faith in it. Therefore a lotus in bloom represents the pure absolute body of all the Buddhas, the Tathāgatas, which causes living beings to produce faith. <137>

17) It is called 'The Supreme Religious Discourse <138>' because of the accomplishment of what it contains. "The accomplishment of what it contains" means it contains countless words, phrases, syllables, and ten millions and hundreds of tens of millions of verses. <139>

These seventeen statements about this religious discourse are generic, while all others indicate individual (characteristics). Just as it says in the Lotus Sūtra, "(The Tathāgata) taught the Mahāyāna Sūtra called '(The Exposition) of Infinity' to the Bodhisattvas . . ." <140>

(IV. The Accomplishment When the Tathāgata, Acting in Conformity, Utilizes Something to Teach the Doctrine)

The accomplishment when the Tathāgata, acting in conformity, utilizes something to teach the Doctrine (Dharma) illustrates that he utilizes three factors (dharma) to teach it. <141>

1) (He) utilizes the accomplishments of meditative attainment. <142> There are two types of accomplishments: The first is the power of sovereignty since (in meditative attainment) the body and mind remain unshakeable. The second is the elimination of all the obstructions, something which occurs along with the power of sovereignty.

The power of sovereignty also has two types: The first type is for conforming (the teaching) to living beings who do not perceive the counteragents, (thus enabling them) to incorporate the elements conducive to enlightenment. <143> The second type functions as an counteragent to tenacious defilements which exist from beginningless time. Just as it says in the (Lotus) Sūtra, "The Buddha, having expounded this Sūtra, sat in the posture of meditation and entered the meditational attainment called 'The Abode of the Exposition of Infinity' where he remained unmovable in body and mind . . ." <144>

2) He utilizes the physical worlds. <145>

3) He utilizes the living beings in those worlds. <146>

That is why (the Tathāgata) caused the earth to shake and knew what had happened over the past countless world-ages. Just as it says in the (Lotus) Sūtra, "Then Mandārava <and great Mandārava, Mañjūṣaka and great Mañjūṣaka> flowers fell like rain from the sky, <scattering over the Buddha and the great assembly. And the whole Buddha-world shook in six ways. Thereupon the whole assembly of monks, nuns, lay men and women in that gathering, the heavenly beings, dragons, Yakṣas, Gandharvas, Asuras, Garuḍas, Kinnaras, Mahoragas, humans and nonhumans, kings and noble emperors> attained an unprecedented experience. Joyfully, and with the palms of their hands pressed together in reverence, they gazed attentively at the Buddha." <147>

(V. The Accomplishment of a Basis to Explain (his) Motive)

The accomplishment of a basis to explain (his) motive (means the Tathāgata) reveals an unusual, incomprehensible event <148> to the great assembly. Seeing it, the great assembly becomes astonished. Delighted, they want to hear about it and think, "The Tathāgata should now explain something to us." Therefore it is called the accomplishment of a basis to explain (his) motive. That is why the Tathāgata emits a great ray of light which reveals various events occurring in the worlds of another direction.

The Tathāgata first displays for the great assembly external events, <149> the earth shaking in six ways, etc. Then he reveals the profound and subtle Truth (Dharma) within this religious discourse which he realized by himself. He also utilizes the physical worlds and the living beings in those worlds; a variety of types and dimensions <150>; the different defilements and purities possessed; the different kinds of Buddhas, Doctrines (Dharma) and disciples in order to illustrate the Three Jewels; the different Yānas; the worlds with Buddhas and the worlds without Buddhas. He causes living beings to see practitioners who have not yet attained the result (of the path) as well as (practitioners) who have gained the path and attained the result. Just as it says in the (Lotus) Sūtra, "(. . .) all who had achieved the path through practise (. . .)." <151>

"A variety of types" means various sights <152>. Summarily, there are four: 1) Nourishment <153>; 2) Listening to the Doctrine (Dharma); 3) Practise; 4) Delight <154>. Just as it says in the (Lotus) Sūtra, "At that moment the Buddha emitted a ray of light from the tuft of white hair between his eyebrows <which totally illuminated all of the 18,000 worlds in the east, down as far as the lowest hell and up as far as the highest heaven. In those lands the beings of the six destinies were completely visible. Moreover the Buddhas present in those lands were seen and the Doctrines (Dharma) they were teaching were heard. Also seen there were the monks, nuns, lay men and women who had achieved the path through practise. Moreover, all the Bodhisattvas, great beings, possessed of various inclinations, motives and appearances were seen practising the Bodhisattvas path. Furthermore all the Buddhas in Parinirvāṇa were seen. Also seen were all the Buddhas after their Parinirvāṇa> and their Buddha-relic Stūpas made of the seven precious treasures." <155>

It should be known that those practising the Bodhisattva path give guidance to living beings using the expedient means of the four methods of conversion <156>. (The four methods of conversion) should be individually applied in accordance with what is taught (in the Lotus Sūtra).

(VI. The Accomplishment When the Great Assembly Wants to Hear About the Present Situation)

Hereinafter, is shown the accomplishment when the great assembly wants to hear about the present situation <157>. That one person was asked means that many people, who were astonished, wanted to hear (an explanation from someone capable of explaining it). That is why only Mañjuśrī was asked. Thus, it shows that the Blessed One's disciple understood the present state (dharma) without discrepancy <158>.

Now why did the Buddha, the Blessed One, manifest this miraculous sign <159>? He did so to explain the Great Doctrine (Dharma); he manifested a great sign to explain (his) motive <160>; he manifested a great sign to teach the Saddharmapuṇḍarīka Sūtra. The Tathāgata manifested a great marvel in order to explain the words and passages of the incomprehensible meaning of the Good Doctrine (Saddharma) which he had attained.

There are two explanations (for the great assembly) esteeming Mañjuśrī. What are these two? 1) He had (previously) witnessed these states (dharma); 2) Because he was removed from the causes and conditions (which affected the great assembly) and had accomplished these states (dharma) only within his mind <161>.

A variety of marvels was revealed in order to show various events. <162> It should be well known that the marks of these events were (the marks of) origination, decay, subsistence and impermanence <163>. Since Mañjuśrī was able to recall these events and had accomplished what

had to be done, and since the cause and result were complete, he witnessed these states.

There are two things which he had accomplished: 1) The accomplishment of qualities; 2) The accomplishment of wisdom. "That the (direct) cause was complete" means he had accomplished omniscience <164>. There is also another type of cause referred to as the indirect cause <165>. "That the indirect cause was complete" means numerous signs were complete. "That the result was complete" means (he knew that the Tathāgata would) teach the Good Doctrine (Saddharma).

It should be known that various, different Buddha fields were revealed in order to show the various differences and distinctions in those fields. "Pure land" means the abode of living beings who have no defilements. Just as it says in the (Lotus) Sūtra, "(The ray of light) illuminated all the 18,000 worlds in the east . . . and rendered visible the splendor of all those Buddha worlds". <166>

"The Tathāgatas were foremost" since all the Bodhisattvas reside there due to them, and since the Tathāgatas are the ones who have attained sovereignty among those in the great assemblies of the (Buddha) lands. Just as it says in the Lotus Sūtra, "And all the Buddhas abiding in those lands were seen . . . ." <167>

(VII. The Accomplishment When the Bodhisattva Mañjuśrī Answers Maitreya's Questions)

Hereinafter, is clarified how the Noble Mañjuśrī, through the knowledge of his former lives <168>, directly perceived the marks of the causes and the results in the past and the accomplishment of ten events as if they were right before him. That is why he was able to answer the Bodhisattva Maitreya.

"That he directly perceived the marks of the causes in the past <169>" means that Mañjuśrī saw himself carrying out various deeds throughout those lands in his past (lives). "That he directly perceived the marks of the results in the past <170>" means Mañjuśrī saw himself in a past life as the Bodhisattva Varaprabha who had taught living beings this religious discourse (called the Lotus Sūtra) which he had heard from the Buddha (of that land).

What were the ten events whose accomplishment he directly perceived?

1) He directly perceived the accomplishment of the conditions for the Buddha's great intention <171>.

2) He directly perceived the accomplishment of the conditions for the (Buddha to explain) the profundity of his import through conventional words and passages <172>.

3) He directly perceived the accomplishment of the conditions for that which is astonishing <173>.

4) He directly perceived the accomplishment of the conditions for that which is marvelous <174>.

5) He directly perceived the accomplishment of the conditions for experiencing that which is great <175>.

6) He directly perceived the accomplishment of the

conditions for (others) taking up the wheel of the Religion (Dharma) which all the Buddhas have set in motion <176>.

7) He directly perceived the accomplishment of the conditions for the Tathāgata having very forcefully set the wheel of the Religion (Dharma) in motion <177>.

8) He directly perceived the accomplishment of the conditions for (the eight princes) progressing and entering (enlightenment) <178>.

9) He directly perceived the accomplishment of the conditions for his remembrance <179>.

10) He directly perceived the accomplishment of the conditions for personally undergoing the event <180>.

(1. The accomplishment of the conditions for the Buddha's great intention.)

Eight statements illustrate the accomplishment of the conditions for the Buddha's great intention <181>. The meaning of these eight statements should be known. What are they?

1) (The Tathāgata) wanted to expound the Great Doctrine (Dharma).

2) He wanted to rain down the rain of the Great Doctrine.

3) He wanted to beat the drum of the Great Doctrine.

4) He wanted to raise the banner of the Great Doctrine.

5) He wanted to light the torch of the Great Doctrine.

6) He wanted to blow the conch of the Great Doctrine.

7) He wanted the drum of the Great Doctrine to incessantly beat.

8) He wanted to teach the Great Doctrine.

These eight statements show that the Tathāgata wanted to expound the Great Doctrine. <182> Why are these called the eight great intentions? Because they eliminate the doubts of skeptics, and also because they cause those who have already eliminated their doubts to develop and mature their knowledge-body <183>. The Buddha teaches two subtle realms to those with mature faculties: The subtle realm of the Śrāvakas and the subtle realm of the Bodhisattvas. <184>

The two statements referring to the drum of the Great Doctrine (Dharma) illustrate that it can be heard even at a distance. It causes those who have entered a subtle realm to advance to the highest pure truth <185>; it causes those who have advanced to the highest pure truth <186> to advance to omniscience and to attain direct perception <187>; it causes those who have (already) advanced to omniscience and attained direct perception to establish the meaning of the words and passages for all the Doctrines (Dharma). Those who have established the meaning of the words and passages are caused to enter the inexpressible knowledge of realization and to set the wheel of the Religion (Dharma) in motion.

(2. The accomplishment of the conditions for (the Buddha to explain) the profundity of his import through conventional words and passages.)

As for his witnessing the accomplishment of the conditions for the profundity of (the Buddha's) import (to be explained through) conventional words and passages, it says in the (Lotus) Sūtra, "I have seen Buddhas in the past who have revealed this marvel <and have taught the Great Doctrine immediately after emitting a ray of light. Therefore I know that this Buddha, who is now emitting a ray of light, is also like this. He wants to make living beings have the experience of hearing and understanding the Doctrine (Dharma) which is difficult in the world to believe.> That is why the Buddha has now revealed this marvel." <188>

(3. The accomplishment of the conditions for that which is astonishing.)

That he directly perceived the accomplishment of the conditions for that which is astonishing means (he saw that) the countless time (which had elapsed since the first Buddha called Candrasūryaprabha taught the Doctrine) was inconceivable. (The terms) 'incomprehensible,' 'unnameable,' and 'immeasurable' illustrate the inconceivability of the incalculable world-ages (which have elapsed).

Moreover, five time periods are shown, namely: 1) a

night; 2) a day; 3) a month; 4) a season; 5) a year. <189> These indicate countless and limitless world-ages. Just as it says in the (Lotus) Sūtra, ". . . in the past, more than countless, limitless, incomprehensible and incalculable world-ages ago, there was a Buddha called Candrasūryaprabha <-- a Tathāgata, Arhat, Fully-enlightened One, Perfect in Knowledge and Conduct, Sugata, Knower of the World, the Most Excellent Being, the Leader of Tameable Men, the Teacher of Heavenly Beings and Men, a Buddha, a Blessed One. He taught the Good Doctrine (Saddharma) which was good in the beginning the middle and the end, profound in meaning, elegant in form, complete, entire, pure, and characterized by the perfect and stainless religious life. To those seeking the way of the Śrāvakas he taught the Doctrine (Dharma) of the four truths leading to complete Nirvāṇa in order to overcome birth, old age, sickness and death. He taught the doctrine of origination by dependency to the Pratyekabuddhas. And to the Bodhisattvas he taught the six perfections> making them attain the highest complete enlightenment and achieve omniscience." <190>

(4. The accomplishment of the conditions for that which is marvelous.)

That he directly perceived the accomplishment of the conditions for that which is marvelous means (he saw) that all the Buddhas and all the Bodhisattvas personally had the (same) experience. <191> Just as it says in the (Lotus)

Sūtra, "Then there was another Buddha also named Candrasūryaprabha, <and after him another Buddha also named Candrasūryaprabha. And so in this way 20,000 Buddhas all had the same name of Candrasūryaprabha. They also had the same family name of Bharadvaja. O Maitreya! You should know that these Buddhas, from the first to the last, all had the same name of Candrasūryaprabha, endowed with ten epithets.> The Doctrine (Dharma) which they taught was good in the beginning, the middle, and the end." <192>

(5. The accomplishment of the conditions for experiencing that which is great)

That he directly perceived the accomplishment of the conditions for experiencing that which is great means at that time (he saw) the princes, who had received the most excellent pleasures, each abandon (their kingship) and renounce their household life, and (he saw) that the great assembly did not become fatigued during the entire time (the Lotus Sūtra was being taught). Just as it says in the (Lotus) Sūtra:

> "The last Buddha, before he renounced the household life, <had eight princes. The first was called Mati; the second, Sumati; the third, Anantamati; the fourth, Ratnamati; the fifth, Viśeṣamati; the sixth, Vimatisamudghātin; the seventh, Goṣamati; the eighth, Dharmamati. These eight princes had dignity and power, and each of them controlled four great continents. Having heard that their father had renounced the household life and had attained the highest complete

enlightenment, all of them abandoned their kingships and also renounced their household lives. They set out on the path of the Great Vehicle, practised the religious life and became proselyters. They all planted roots of good merit under many hundreds of thousands of Buddhas. At that time, the Buddha Candrasūryaprabha taught a Mahāyāna Sūtra called 'The Exposition of Infinity,' a doctrine protected by all the Buddhas which was instruction for the Bodhisattvas. Having taught this Sūtra, he sat down in the posture of meditation and entered the meditative trance called 'The Abode of the Exposition of Infinity' where he remained unshakeable in body and mind. Then Mandārava and great Mandārava flowers, Mañjūṣaka and great Mañjūṣaka flowers fell like rain from the sky, scattering over the Buddha and the great assembly. And the whole Buddha-world shook in six ways. Thereupon the whole assembly of monks, nuns, lay men and women in that gathering, the humans and nonhumans, kings and noble emperors, attained an unprecedented experience. Joyfully, and with the palms of their hands pressed together in reverence, they gazed attentively at the Buddha. Then the Buddha emitted a ray of light from the tuft of white hair between his eyebrows which completely illuminated all the 18,000 worlds in the east in the same way that all of these Buddha-worlds are visible now. O Maitreya, it should be clear to you now. At that time there were 20 Koṭis of Bodhisattvas in the assembly who wanted to hear the Doctrine (Dharma). All of these Bodhisattvas, having seen the Buddha-worlds illuminated by this ray of light, were struck with wonder and wanted to know why it appeared. A Bodhisattva named Varaprabha was there with his 800 Śrāvakas. At that time the Buddha Candrasūryaprabha, having emerged from the meditative trance, sat there for 60 intermediate world-ages and revealed to the Bodhisattva Varaprabha the Mahāyāna Sūtra called the Saddharmapuṇḍarīka-sūtra, a doctrine protected by all the Buddhas which was instruction for the Bodhisattvas. The assembly also sat

> there unshakeable in body and mind listening to the Buddha's exposition for 60 intermediate world-ages as if only a single mealtime had passed. And during that time not a single person among them experienced fatigue of body or mind. The Buddha Candrasūryaprabha, after teaching this Sūtra for 60 intermediate world-ages, made this proclamation to the assembly consisting of Brahmas, Māras, Śrāvakas, Brahmins, heavenly beings, humans and Asuras saying: 'On this day during the middle watch of the night the Tathāgata will enter Parinirvāṇa.' Then the Buddha Candrasūryaprabha gave this Prediction to a Bodhisattva called Śrīgarbha. Addressing the monks he said: 'This Bodhisattva Śrīgarbha will become the next Buddha after me. He will be called Vimalakāya, a Tathāgata, Arhat, Fully Enlightened One.'> The Buddha, after making this Prediction, entered Parinirvāṇa during the middle watch of the night." <193>

(6. The accomplishment of the conditions for others taking up the wheel of the Religion which all the Buddhas have set in motion.)

That he directly perceived the accomplishment of the conditions for others taking up the wheel of the Religion (Dharma) which all the Buddhas have set in motion means (he saw that) the wheel of the Religion (turns) without ceasing. Just as it says in the (Lotus) Sūtra, "After the Parinirvāṇa of the Buddha, the Bodhisattva Varaprabha, having preserved the (Lotus) Sūtra, expounded it to living beings for a full 80 intermediate world-ages." <194>

(7. The accomplishment of the conditions for the Tathāgata

having very forcefully set the wheel of the Religion (Dharma) in motion.)

That he directly perceived the accomplishment of the conditions for the Tathāgata to have very forcefully set the wheel of the Religion (Dharma) in motion means (he saw) that after the Parinirvāṇa of that Buddha, the Doctrine (Dharma) would be taught for a countless period of time. Just as it says in the (Lotus) Sūtra, "(This Bodhisattva) Varaprabha (was made) the teacher of the Buddha Candra-sūryaprabha's eight princes. (He matured them) and made them firm in the thought of the highest complete enlightenment." <195>

(8. The accomplishment of the conditions for (the eight princes) progressing and entering enlightenment.)

That he directly perceived the accomplishment of the conditions for (the eight princes) progressing and entering (enlightenment) means (he saw) that all of the princes had attained great enlightenment. Just as it says in the (Lotus) Sūtra, "All these princes <after having worshiped innumerable Koṭis of Buddhas> attained the path of the Buddhas." <196>

(9. The accomplishment of the conditions for his remembrance.)

That he directly perceived the accomplishment of the conditions for his remembrance means (he saw) that he had taught the Doctrine (Dharma) to others for their benefit. <197> Just as it says in the (Lotus) Sūtra, "The last of these to become a Buddha was named Dīpaṃkara. <Among the 800 Śrāvakas of the Bodhisattva Varaprabha there was a man named Yaśakāma who was attached to gain. Even though he had repeatedly read the Sūtras he never became versed in them and forgot most of what he read. That is why he was called Yaśakāma. But because he had also planted various roots of good merit, he was able to meet innumerable Koṭis of Buddhas whom he worshiped, revered,> honored and praised." <198>

(10. The accomplishment of the conditions for personally undergoing the event.)

That he directly perceived the accomplishment of the conditions for personally undergoing the event means (he saw that) he had personally felt marvelous joy <199> (at that time). Just as it says in the (Lotus) Sūtra, "O Maitreya! It should be clear to you now <that the Bodhisattva Varaprabha at that time was no one but myself, and the Bodhisattva Yaśakāma was no one but you. The marvel we see here is exactly the same as the previous one. Therefore I am certain that today the Tathāgata will teach the Mahāyāna Sūtra called the Saddharmapuṇḍarīka-sūtra, an instruction for the Bodhisattvas> which is protected by all

the Buddhas." <200>

"You were called Yaśakāma," shows that Mañjuśrī knew about that event in the past. It also shows (he knows) they will acquire that Doctrine (Dharma).

Furthermore, there are three things incorporated in this meaning: 1) The explanation for others. <201> Just as it says in the (Lotus) Sūtra, "The Buddha, the Blessed One, now wants to teach the Great Doctrine . . ."; 2) The explanation in accordance with reality. <202> Just as it says in the (Lotus) Sūtra, "I have met Buddhas in the past . . . "; 3) The explanation causing them to wait (for the teaching). <203> Just as it says in the (Lotus) Sūtra, "Now it should be clear to everyone . . . ." <204>

It should be known that hereinafter is shown the characteristics of the causes and the results of the Doctrine (Dharma) to be explained <205>.

Chapter II "Expedient Means"

It says in the (Lotus) Sūtra:

"At that time the Blessed One had entered a profound meditative trance where he remained unmoved in right-mindfulness. With reflection in accordance with his knowledge of true reality, he emerged clearly conscious from this meditative trance. And after having emerged from it, he directly addressed the Venerable Śāriputra, saying:

'O Śāriputra! The wisdom of all the Buddhas is profound and vast. The gateway to their wisdom is difficult to ascertain <1>, difficult to apprehend <2>, difficult to know <3>, difficult to understand <4> and difficult to enter <5>. None of the Śrāvakas or the Pratyekabuddhas are capable of knowing what the Tathāgatas have realized. Why is this?

'O Śāriputra! The Tathāgatas, the Arhats, the Fully Enlightened Ones, have already met and honored countless hundreds of thousands of Koṭis of innumerable Buddhas. And under these hundreds of thousands of myriads of Koṭis of Buddhas they have exhaustively practised the way to the highest complete enlightenment undertaken by those Buddhas.

'O Śāriputra! Throughout countless hundreds of thousands of myriads of Koṭis of world-ages, the Tathāgatas have vigorously and diligently accomplished what had to be done and achieved fame.

'O Śāriputra! The Tathāgatas have completely accomplished that Dharma <6> which is astonishing <7>. O Śāriputra! The Tathāgatas are capable of knowing that Dharma which is difficult to comprehend. O Śāriputra! That Dharma which is difficult to comprehend refers to the import, which is difficult to comprehend, of what the Buddhas, the Tathāgatas, appropriately teach. None

of the Śrāvakas or the Pratyekabuddhas are capable of knowing it.

'Why is this, Śāriputra? Because all the Buddhas, the Tathāgatas, are accomplished in explaining that which has its own cause. <8> 'O Śāriputra! The Tathāgatas have accomplished various expedient means, various insights <9>, various bases <10> and various explanations. <11> O Śāriputra! Since I became a Buddha, I have broadly expounded the teachings in various places. Through innumerable expedient means I have attracted living beings and made them attain emancipation from all attachments. O Śāriputra! The insight and expedient means of the Tathāgatas have reached perfection.

'O Śāriputra! The insight of the Tathāgatas is extensive and deep, without any hinderances or obstructions. They are all endowed with powers <12>, fearlessnesses <13>, special attributes <14>, excellent faculties <15>, factors of enlightenment <16>, contemplations, emancipations, meditative trances and meditational attainments.

'O Śāriputra! All of the Buddhas, the Tathāgatas, have deeply entered that which is boundless and have accomplished all marvelous Dharmas. O Śāriputra! The Tathāgatas can, with various distinctions, ingeniously teach all the Dharmas versatilely using explanations to gladden the assembly.

'Enough, Śāriputra, I will speak no more. O Śāriputra! The Dharma which the Buddhas have accomplished is the most astonishing and difficult to comprehend. O Śāriputra! Only the Buddhas should be expected to teach this Dharma, since (only) the Buddhas, the Tathāgatas, are capable of knowing the ultimate characteristic of the true reality <17> of this Dharma.

'O Śāriputra! Only the Buddhas, the Tathāgatas, know all the Dharmas. O Śāriputra, only the Buddhas, the Tathāgatas, can teach all the Dharmas: What they are, how they are, what they resemble, what characteristics they have, what their essence is, what, how, which, what characteristics, what

> essence. The Tathāgatas directly perceive all Dharmas in such a manner. It is not the case that they are not directly perceived.'" <18>

The Commentary says: <19> "At that time the Blessed One had entered a profound meditative trance where he remained unmoved in right-mindfulness. With reflection in accordance with his knowledge of true reality, he emerged clearly conscious from this meditative trance. And after having emerged from it, he directly addressed the Venerable Śāriputra."

(This passage from the Lotus Sūtra) shows that the Tathāgata has attained sovereignty because he has entered a trance where he is undistractible <20>.

Why did he only address the Venerable Śāriputra and none of the other Śrāvakas? Because (Śāriputra's) deep wisdom was in accordance with the Tathāgata. <21>

There are five explanations why (the Tathāgata) did not address the Bodhisattvas: 1) (He wanted) to make the Śrāvakas do what had to be done; <22> 2) (He wanted) to make the Śrāvakas change their minds and strive for the great enlightenment; <23> 3) (He wanted) to protect the Śrāvakas from fears and trepidation; <24> 4) He wanted to make the others (gathered there have) good intentions; <25> 5) He wanted all the Śrāvakas not to give rise to the thought of having completed their tasks. <26>

(The Tathāgata has said,) "The wisdom of all the Buddhas is profound and vast," <27> in order to make those in the great assembly feel respectful and to make them

completely want to hear what the Tathāgata would teach. <28> It should be known that two kinds of profundity are included in the meaning of the word "profound." What are these two? 1) The profundity of realization <29> which is expressed as, "The wisdom of all the Buddhas is profound and vast"; 2) The profundity of scripture <30> which is expressed as, "The gateway to their wisdom is profound and vast." "Profundity" is the generic characteristic (for the profundity of realization), while for the other (profundity of scripture) it is an individual characteristic. <31>

The profundity of realization has five types: 1) The profundity of the truth <32> because the profundity is based on a certain truth; <33> 2) The profundity of the essence of true reality; <34> 3) The profundity of inner realization; <35> 4) The profundity of the basis; <36> 5) The profundity of the unsurpassable. <37>

What is "profound" is the great enlightenment. "The great enlightenment" means the highest complete enlightenment realized by the Tathāgatas. In what way is it profound? It is profound because "none of the Śrāvakas or the Pratyekabuddhas are capable of knowing it." "Wisdom" means all-encompassing omniscience. Just as it says in the (Lotus) Sūtra, "The wisdom of all the Buddhas is profound and vast. The gateway to their wisdom is difficult to ascertain, difficult to apprehend, difficult to know, difficult to understand and difficult to enter. None of the Śrāvakas or the Pratyekabuddhas are capable of knowing it." <38>

There are eight profundities regarding the scripture: 1) The profundity of accepting, upholding, reading and reciting it. <39> Just as it says in the (Lotus) Sūtra, "(The Tathāgatas, the Arhats, the Fully Enlightened Ones,) have already met and honored countless hundreds of thousands of Koṭis of innumerable Buddhas." <40> 2) The profundity of practise. <41> Just as it says in the (Lotus) Sūtra, "And under these hundreds of thousands of myriads of Koṭis of Buddhas they have exhaustively practised the way to the highest complete enlightenment undertaken by those Buddhas." 3) The profundity of the progress towards the result. <42> Just as it says in the (Lotus) Sūtra, "Throughout countless hundreds of thousands of myriads of Koṭis of world-ages, the Tathāgatas have vigorously and diligently accomplished what had to be done (and achieved fame)." 4) The profundity of the thought of increasing merit. <43> Just as it says in the (Lotus) Sūtra, "(. . .) and achieved fame." 5) The profundity of the thought of the wonderful event. <44> Just as it says in the Lotus Sūtra, "The Tathāgatas have completely accomplished that Dharma which is astonishing." 6) The profundity of the unsurpassable. Just as it says in the (Lotus) Sūtra, "O Śāriputra! The Tathāgatas are capable of knowing that Dharma which is difficult to comprehend." 7) The profundity of the entrance. <45> The profundity of the entrance signifies the words and passages (of the Dharma) whose meaning is difficult to apprehend. <46> What (the Tathāgatas) themselves uphold is "profound," unlike the

Doctrine of causation which is taught in the heretical systems. Just as it says in the (Lotus) Sūtra, "O Śāriputra! That Dharma which is difficult to comprehend refers to the import, which is difficult to comprehend, of what the Buddhas, the Tathāgatas, appropriately teach." <47> 8) The profundity of the dissimilarity (between the Dharma upheld by the Buddhas) and that which is upheld by the Śrāvakas and the Pratyekabuddhas. <48> Just as it says in the (Lotus) Sūtra, "None of the Śrāvakas or the Pratyekabuddhas are capable of knowing it."

Commentary to the Saddharmapuṇḍarīka-sūtra-upadeśa, Scroll I

Commentary to the Lotus Sūtra, Scroll II

"Expedient Means" (continued)

Thus the qualities of the Saddharma have already been elucidated. It should be known that what is to be subsequently explained is the qualities which the Tathāgata has accomplished as a Dharma teacher.

It says in the (Lotus) Sūtra, "Why is this, Śāriputra? Because all the Buddhas, the Tathāgatas, are accomplished in explaining that which has its own cause." Since the Tathāgatas have accomplished four qualities, they are able to emancipate <49> living beings. What are these four? 1) The accomplishment of establishment. <50> Just as it says in the (Lotus) Sūtra, "The Tathāgatas have accomplished various expedient means, (various insights, various bases

and various explanations)." (The accomplishment of) "various expedient means" indicates (a Tathāgata's) descent from Tuṣita heaven until he reveals his entrance into (final) Nirvāṇa. 2) The accomplishment of giving guidance <51> (to living beings). Just as it says in the (Lotus) Sūtra, "(. . .) various insights . . ." (The perfection of) "various insights" shows (that the Tathāgatas have revealed) the causes of impurity and purity. <52> 3) The accomplishment of the completeness of attributes. <53> Just as it says in the (Lotus) Sūtra, "(. . .) various bases . . ." (The accomplishment of) "various bases" means that by teaching this Dharma (a Tathāgata) accomplishes the causes <54> which are associated with the Dharma. 4) The accomplishment of teaching. <55> Just as it says in the (Lotus) Sūtra, "(. . .) various explanations." (The accomplishment of) "various explanations" means that (the Tathāgatas) use the four analytical knowledges to teach (the Dharma) through whichever words or passages (may be necessary) according to whatever capacity a living being has to accept it.

Furthermore, there is another meaning for "various expedient means." (The accomplishment of) "various expedient means" indicates (the Tathāgatas can show that) all the false Doctrines (Dharma) of heretical systems have such and such various faults. (The accomplishment of) "various expedient means" indicates (the Tathāgatas can show) that the True Doctrine (Dharma) of all the Buddhas has such and such various merits. Just as it says in the (Lotus) Sūtra,

"O Śāriputra! Since I became a Buddha I have broadly expounded the teachings. Through innumerable expedient means I have attracted living beings and made them attain emancipation from all attachments."

Furthermore, as for "innumerable expedient means," (the Tathāgatas use it) to make (living beings) enter all beneficial Doctrines (Dharma). They also use expedient means to cut off all doubts and to make (living beings) enter into the best, superior knowledge. Furthermore, (they use) expedient means, based on the four methods of conversion, to attract living beings and to make them attain emancipation. <56>

"All attachments" means the attachment to objects -- that is, the attachment to the spheres, stages, positions or Yānas. <57> "Attachment to the spheres" means (being attached to) the spheres of desire, form or formlessness <58>. "Attachment to the stages" means being attached to (the stages of contemplation in) the (three) spheres. One clings to the stages of contemplation based on the meditative trance, namely, the stage of the first contemplation to the stage of (the contemplation called) "Neither Perception Nor Non-perception" and the stage of the contemplation (called) "The Cessation (of Consciousness and Feeling)." <59> "Attachment to positions" <60> means being attached to the position of either a lay Buddhist or a renunciant. "Attachment to the position of a lay Buddhist" means the attachment to relatives <61> which produces various actions, false views, etc. "Attachment to

the position of a renunciant" means being attached to fame, gain, liberations <62> and various defilements, etc. "Attachment to the Yānas" means being attached to either the Śrāvakayāna or the Bodhisattvayāna. "Attachment to the Śrāvakayāna" means to take pleasure in upholding the precepts of the Hīnayāna and to seek (to become) a Streamwinner, Once-returner, Never-returner or Arhat. <63> "Attachment to the Mahāyāna" means being attached to gain, honor, veneration, etc., and also to be attached to distinctions <64> and to the marks of various phenomena (dharma) <65> until the stage of Buddhahood <66>.

Furthermore, "various insights" means that although (the Tathāgata) is the same as the Bodhisattvas and the Śrāvakas, he has personally accomplished an incomprehensible and marvelous realm <67>. Just as it says in the (Lotus) Sūtra, "O Śāriputra, the insight and expedient means of the Tathāgatas have reached perfection." That (a Tathāgata's insight and expedient means) have reached perfection means that he has surpassed all the Bodhisattvas.

Furthermore, there are the "various bases" (which a Tathāgata has accomplished). Just as it says in the (Lotus) Sūtra, "O Śāriputra! The knowledge of the Tathāgatas is vast and deep, without any hinderances or obstructions. They are endowed with the (ten) powers, (four) fearlessnesses, (18) special attributes, excellent faculties, (37) factors of enlightenment, contemplations, emancipations, meditative trances and meditational attain-

ments." The first accomplishment is for perfecting those who can be guided through beneficial friends. The second accomplishment is for making living beings with mature faculties attain emancipation. The third accomplishment is for powers, virtues, sovereignty, purity and control. <68> The fourth accomplishment is for teaching.

The fourth accomplishment also has seven types: <69> 1) The accomplishment of variety. <70> Just as it says in the (Lotus) Sūtra, "O Śāriputra! All the Buddhas, the Tathāgatas, have deeply penetrated that which is boundless and have attained all marvelous Dharmas." 2) The accomplishment of locution <71>, which means (the Tathāgatas) have attained the five pleasing sounds and the locution to teach the Dharma. <72> Just as it says in the (Lotus) Sūtra, "O Śāriputra! The Tathāgatas can, with various distinctions, ingeniously teach all the Dharmas versatilely using explanations to gladden the assembly." 3) The accomplishment of (knowing) the characteristics. <73> Just as it says in the (Lotus) Sūtra, "Enough, Śāriputra, I will speak no more." (The Tathāgata said this) since the minds of those who were capable of receiving the Doctrine (Dharma) had already been satisfied. 4) The accomplishment of adequateness, <74> since all those who could be given guidance knew that the Tathāgata had accomplished the most marvelous qualities and could explain the Doctrine (Dharma). Just as it says in the (Lotus) Sūtra, "O Śāriputra! The Dharmas which the Buddhas have accomplished are the most marvelous and difficult to comprehend." 5)

The accomplishment of countless diversity <75>, since the explanations (of the Dharma) are inexhaustible. Just as it says in the (Lotus) Sūtra, "O Śāriputra! Only the Buddhas should be expected to teach this Dharma, since (only) the Buddhas, the Tathāgatas, are capable of knowing the ultimate characteristic of true reality of this Dharma." "Characteristic of true reality" means the unchangeability of the essence of the Tathāgatagarbha and the Dharmakāya. 6) The accomplishment of the essence of liberaton <76> since all the Doctrines (Dharma) which the Tathāgatas teach can only be personally realized by the Buddhas, the Tathāgatas. Just as it says in the (Lotus) Sūtra, "O Śāriputra! Only the Buddhas, the Tathāgatas, know all the Dharmas." 7) (The Buddhas) have accomplished those Dharmas, "What they are," etc., whereby they teach the Dharma to be practised according to the intentions of living beings. <77> Just as it says in the (Lotus) Sūtra, "O Śāriputra! Only the Buddhas, the Tathāgatas, can teach all the Dharmas."

The first (of these seven is for utilizing) various religious discourses to attract living beings. The second is for causing (living beings) to abide without distraction. <78> The third is for causing (living beings) to take up (the Dharma). The fourth is for causing (living beings) to attain emancipation. The fifth is for causing (living beings) to accomplish a practise and to attain the counteragents. The sixth is for causing (living beings) to accomplish progress in a practise. <79> The seventh is for

causing (living beings) not to fall away from a practise which has been attained. These seven ways are for (helping) living beings to become well accomplished by their own endeavor. <80>

Furthermore, there are two ways (the Tathāgata) gives guidance to make (living beings) accomplished. <81> What are these two? 1) He gives what he has realized; 2) He gives instruction. That he gives what he has realized to cause the accomplishment (of living beings) means he uses what he has realized and gives (this knowledge to others). That he gives instruction to cause the accomplishment (of living beings) means that through teaching the Dharma he instructs (others). These two are like the previous explanation (about the profundity of realization and the profundity of the scripture). Through these two ways (dharma) there is a certain progression <82> and (living beings) obtain a practise. It should be known that this has been explained in the previous section. <83>

Furthermore, the Dharma as realization also has five types: 1) What it is; 2) How it is; 3) What it resembles; 4) What characteristic it has; 5) What its essence is. <84>

"What it is" means it is (both) the Dharma of the Śrāvakas and the Pratyekabuddhas and the Dharma of all the Buddhas. "How it is" means it is a teaching which gives rise to various things. <85> "What it resembles" means it resembles (ultimate reality), since it is through the three gateways that purity is obtained. <86> "What character-

istic it has" means it is a Dharma of three truths which have a single characteristic. <87> "What essence it has" means it has the essence of nonduality. "That it has the essence of nonduality" means that for the countless Yānas there is only the Ekabuddhayāna and no others <88>.

There is also another meaning. <89> "What they are" means they are either conditioned or unconditioned <90>. "How they are" means they are either caused <91> or uncaused. "What they resemble" means (they resemble that which is) either eternal or non-eternal. <92> "What characteristics they have" means they have either the three characteristics of arising (abiding and decay) or the three characteristics of non-arising, etc. <93> "What essence they have" means they have either an essence of the five aggregates <94> or an essence not of the five aggregates.

Furthermore, "what they resemble" means they resemble that which is non-eternal, and which is conditioned and caused. Also, "what characteristics they have" means they have characteristics which can be perceived <95>, etc. And "what essence they have" indicates the subjective and objective (aspects) of the five aggregates since the five aggregates are the essence which appropriates suffering. <96> Moreover, the five aggregates are the essence of the truth of the path <97>.

There is also a different interpretation of these based on the explanation of the Dharma as instruction. "What it is" means (it consists of) names, words and letters, <98> etc. "How it is" means it is a Dharma which

has been explained by the Tathāgata. "What it resembles" means it (resembles) that which can guide those who can be guided. "What characteristic it has" means it (has the characteristic of being) apprehended through sound since the Dharma (as instruction) is apprehended through sound. "What essence it has" refers to the truth about the characteristic of the Dharma (as instruction) which is that a nominal designation <99> indicates its essence.

Hereinafter, is shown the meaning of three things (concerning the great assembly). It should be known that these (three) are: 1) The meaning of determination <100>; 2) The meaning of doubt <101>; 3) The meaning of doubt which is based on a certain event <102>.

Regarding "the meaning of determination," there are Śrāvakas who having obtained a profound Dharma to be realized through expediency have produced a determined mind <103>. In the path of the Śrāvakas (they) attain the realization of an expedient Nirvāṇa. Thus there are two types of Dharma as realization illustrating the Dharma as conditioned and as unconditioned. <104> Just as it says in the (Lotus) Sūtra, "At that time in the great assembly there were Śrāvakas, and Arhats who were free of depravities, <beginning with Ājñātakauṇḍinya 1,200 in all, monks, nuns, lay men and women who had set out to become Śrāvakas or Pratyekabuddhas. Each of them thought, 'Why has the Buddha so wholeheartedly praised expedient means and said,' ''The Dharma which the Buddhas have attained is

profound and difficult to comprehend. The import of what they say is difficult to understand. None of the Śrāvakas or Pratyekabuddhas are capable of knowing it.'' 'As long as the Buddha taught the meaning of one emancipation I thought I had> also attained that Dharma and reached Nirvāṇa'." <105>

"The meaning of doubt" refers to all the Śrāvakas, Pratyekabuddhas, etc. who became doubtful because they could not understand. <106> Just as it says in the (Lotus) Sūtra, "(. . .), now we do not understand the import of this meaning."

"The meaning of doubt which is based on a certain event" means (those in the assembly) became doubtful when they heard the Tathāgata say, "The emancipation of the Śrāvakas is neither different nor distinct from my emancipation." <107> The skeptics became doubtful about the reason (for this statement) saying: "What could this possibly mean"! Since the Tathāgata uses various (means) to explain his profound realm, the profundity of what he explains in the beginning is different from the profundity of what he explains in the end. Because of this the Śrāvakas became doubtful. Just as it says in the (Lotus) Sūtra:

> "At that time, Śāriputra, being aware of the doubt in the minds of those in the fourfold assembly <and being in doubt himself, addressed the Buddha saying, 'O Blessed One! What is the cause and what is the reason for your wholehearted praise of the foremost expedient means of the Buddhas and their profound and subtle Dharma

> which is difficult to understand? Never before have I heard the Buddha say anything like this. Now the fourfold assembly is in doubt. Please, O Blessed One, explain this matter. O Blessed One! Why have you so wholeheartedly praised this profound and subtle Dharma which is difficult to understand'? Thereupon, Śāriputra, wanting to further explain what he meant,> spoke these verses." <108>

Hereinafter, is shown an explanation of four things. It should be known that these (four) are: 1) (The Tathāgata's) determined mind; <109> 2) The condition for the Prediction; <110> 3) Obtaining the Prediction; <111> 4) Giving the Prediction <112>.

For what purpose is (the Tathāgata's) "determined mind"? It eliminates the dread <113> of those who have produced the feeling of dread. Thus it is used for benefiting the two types of people. <114> This is why the Tathāgata has a "determined mind."

The five types of dread should be known:

1) The "dread of loss" <115> refers to those of the Hīnayāna who think the Śrāvakas have apprehended the truth and thus slander (others saying) there is no Mahāyāna. They think, "The Tathāgata has said the fruit of Arhatship is the ultimate Nirvāṇa. I have completely apprehended such a Nirvāṇa." Thus it is the dread that the Arhats have not entered Nirvāṇa.

2) The "dread of excessive toil" <116> refers to those of the Mahāyāna who hearing about the extreme length

(of the path) which extends throughout numbers of world-ages and the various difficult practices of the Bodhisattva path produce this thought: "The path of the Buddhas is extremely long. For countless, immeasurable world-ages I will be carrying out the Bodhisattva practise and undergoing great hardship for a long time." They feel dread because of thinking this. Therefore it is the kind of dread where they produce the thought of taking up a different Yāna.

3) The "dread of biased views" <117> refers to (the fear of) consciousness discriminating the various forms of I and mine; the body and self as real; (wholesome) factors as unwholesome. <118>

4) The "dread of regret" <119> refers to (those like) the Venerable Śāriputra who thinking this, said: "I should not have practised or realized the way of the Hīnayāna." Having recognized the compulsion for this self-regret there is the feeling of dread.

5) The "dread of being deceived" <120> refers to the arrogant Śrāvakas who think, "Why has the Tathāgata deceived us?" It is such a dread as this.

Regarding the "condition for the Prediction," <121> it says in the (Lotus) Sūtra, "Cease, Śāriputra, I will not speak further. If I explain this matter, all those in the world -- the living beings, the heavenly beings and others -- will become frightened." <122> There are three objectives regarding this condition for the Prediction

being that everyone produces (the feeling of) dread: 1) (The Tathāgata) wants to make those in the great assembly think about and seek his profound and subtle realm. 2) (The Tathāgata) wants to make those in the great assembly produce the thought of respect and to completely want to hear what the Tathāgata would explain. 3) (The Tathāgata) wants to make the arrogant Śrāvakas abandon the religious gathering, and leave. <123>

(Śāriputra's) second request illustrates that all the immeasurable Buddhas of the past have given guidance to living beings. Just as it says in the (Lotus) Sūtra, "In this assembly there are innumerable <hundreds of thousands of incalculable Koṭis of living beings who have previously met all the Buddhas. They all have sharp faculties and are wise.> When they hear the Buddha's explanation they will believe it." <124>

(Śāriputra's) third request illustrates that the present Buddha will give guidance to living beings. Just as it says in the (Lotus) Sūtra, "Now in this assembly, there are people like me, <numbering into the hundreds of thousands of Koṭis, who have met the Buddhas in their past lives and received guidance from them. Such people as these can certainly believe it.> And they will be profited, benefited and pleased for a very long time." <125>

"Obtaining the Prediction" illustrates that (the Tathāgata knew) Śāriputra and the others wanted to acquire

a Prediction. Just as it says in the (Lotus) Sūtra, "The Buddha spoke to Śāriputra saying: 'You have already asked me three times. How could I possibly not explain it to you? Now listen carefully . . . . '" <126>

It should be known that (the Tathāgata) has six (reasons) for giving the Prediction: 1) To make heard what has not yet been heard; <127> 2) To teach; <128> 3) Based on a certain objective; <129> 4) To make (living beings) established (in the Ekabuddhayāna); <130> 5) Based on the Dharma; <131> 6) To repudiate (the Hīnayāna). <132>

1. In regard to "making heard what has not yet been heard," it says in the (Lotus) Sūtra, "O Śāriputra! Only very rarely do the Buddhas, the Tathāgatas, teach such a Saddharma as this, as rarely as the Uḍumbara flower blooms." <133>

2. In regard to "teaching," it says in the (Lotus) Sūtra, "O Śāriputra! I have broadly taught all the Dharmas using innumerable expedient means, various subjects, illustrations and explanations." "Various subjects" <134> indicates the Three Yānas. These Three Yānas are merely the verbal expression of names and phrases. It is not the case that they indicate the real meaning since the real meaning cannot be expressed. <135>

3. In regard to "based on a certain objective" it says in the (Lotus) Sūtra, "O Śāriputra! All the Buddhas, the Blessed Ones, appear in the world for just one great deed and cause." <136> It should be well known that "one great

deed" is based on four objectives. What are these four? 1) The objective of that which is unsurpassed. <137> Only the Tathāgata's omniscent knowledge knows everything without remainder. Just as it says in the (Lotus) Sūtra, "(The Tathāgatas) appear in the world because they want to manifest the knowledge and insight of the Buddhas in order to purify the knowledge of living beings." <138> As for the "knowledge and insight of the Buddhas," the Tathāgatas are able to realize the profound truth with their knowledge of true reality. <139> 2) The objective of sameness <140> indicates (the Tathāgatas appear in the world to manifest) the identity <141> of the Dharmakāya of the Śrāvakas, the Pratyekabuddhas and the Buddhas. <142> Just as it says in the (Lotus) Sūtra, "(The Tathāgatas) appear in the world because they want to manifest the knowledge and insight of the Buddhas to living beings." <143> "Identity of the Dharmakāya" means the Dharmakāya and the Buddha-nature <143a> are undifferentiated. 3) The objective of the unknowable <144> indicates that the Śrāvakas, Pratyekabuddhas, and others are not capable of knowing the real basis <145> (of the Tathāgatas). The phrase "not capable of knowing the real basis" means they do not completely know there is only the Ekabuddhayāna. Just as it says in the (Lotus) Sūtra, "(The Tathāgatas) appear in the world because they want to enlighten living beings about the knowledge and insight of the Buddhas." <146> 4) The objective of wanting to make (living beings) realize an irreversible stage <147> indicates that (the Tathāgatas appear in the world because

they) want to give countless acts of knowledge. <148> Just as it says in the (Lotus) Sūtra, "(The Tathāgatas) appear in the world because they want to make living beings enter the knowledge and insight of the Buddhas." <149> Furthermore, it also shows that (the Tathāgatas) want to make all those Bodhisattvas with doubts know about a practise in accordance with the truth. <150> Also, as for becoming enlightened and entering (a Tathāgata's knowledge and insight, the Tathāgatas appear in the world) to make those who have not yet produced the thought of enlightenment produce it, and to make those who have already produced it enter the Truth (Dharma). Moreover, (they make) the enlightened living beings cause the enlightenment of those who are following the heretical systems. Also, (they make) those who have entered (the Buddha's knowledge and insight) cause those who have attained the Hīnayāna fruits of the Śrāvakas to enter enlightenment.

4. (In regard to) "making (living beings) established (in the Ekabuddhayāna)," it says in the (Lotus) Sūtra, "O Śāriputra! The Tathāgata teaches living beings the Dharma only through the Ekabuddhayāna." <151>

5. (In regard to) "based on the Dharma," it says in the (Lotus) Sūtra, "O Śāriputra! All the past Buddhas taught the Dharma for the sake of living beings using countless, innumerable expedient means and the expediency of various illustrations, subjects, and bases. <152> In all cases this Dharma has been the Ekabuddhayāna." <152a>

"Illustrations" are like the story about the ox. From the ox are obtained milk, cream, curds, butter and the foam of boiled butter <153>. The best of these five flavors is that of the foam of boiled butter. <154> The Hīnayāna is not like this (flavor, but instead) resembles (the flavor) of milk. The Mahāyāna, which is the best, resembles (the flavor) of the foam of boiled butter.

This allegory clarifies that the Mahāyāna is the highest, and that the highest meaning of the Mahāyāna is also the same for all the Śrāvakas and the others. "The same for all the Śrāvakas" means that here is shown the sameness of the nature of the Dharmakāya of the Buddhas, the Tathāgatas. For all the ordinary people, the Śrāvakas, the Pratyekabuddhas and the Buddhas, the Dharmakāya is identical and undifferentiated. This is an example of an "illustration."

The meaning of "subjects" has been explained previously.

As for the term "bases," it refers to various visions, (such as) the insubstantiality of the individual <155>, (which are found) among the truths of the Hīnayāna; the Suchness <156>, ultimate reality <157>, realm of phenomena <158>, Thusness <159>, the insubstantiality of the individual and the insubstantiality of phenomena <160> (which are found) among the truths of the Mahāyāna.

"Expedient means" in the Hīnayāna refers to the contemplation of the (5) aggregates, <161> (18) elements, <162> and (12) bases of cognition <163>; becoming revulsed

with and eliminating suffering; the attainment of emancipation. In the Mahāyāna it refers to all the Perfections <164> and to utilizing the four methods of conversion for appropriating the counteragents and that which benefits oneself and others.

6) In regard to "repudiating (the Hīnayāna)," it says in the (Lotus) Sūtra, "O Śāriputra! In all the worlds of the ten directions there are no two Yānas, let alone three." <165> "There are no two Yānas" means there is no Nirvāṇa attained through the two Yānas. There is only the great enlightenment realized by the Tathāgatas. To have completely perfected all-knowledge and wisdom is called the great Nirvāṇa. It is not the case that the Śrāvakas and Pratyekabuddhas have (attained) the state of Nirvāṇa since there is only the Ekabuddhayāna (through which it can be attained). It should be well known that the "Ekabuddhayāna" has been explained by the four objectives (of the Buddha's great deed).

The Tathāgata utilizes these six (reasons for giving the) Prediction (to teach the Doctrine). Therefore, (in regard to these six reasons) -- what it is, how it is, what it resembles, what characteristic it has, what its essence is -- which have been previously explained, are illustrated (as follows): 1) "What it is" means it is that which has not yet been heard. 2) "How it is" means it is taught through the exposition of various explanations and illustrations. 3) "What it resembles" means (it resembles) only that which is based on one great deed. 4) "What

characteristic it has" means (it has the characteristic of) the Dharma of all the Buddhas which is taught in accordance with the capacity of living beings. 5) "What its essence is" means it has only the essence of the Ekayāna. "The essence of the Ekayāna" means the universal Dharmakāya of all the Buddhas, the Tathāgatas. It is not the case that the Yānas of the Śrāvakas and the Pratyekabuddhas have the essence of this universal Dharmakāya because the cause and result, practise and vision <166> (of their paths) are not the same (as the Mahāyāna). <167>

It should be known that, hereinafter, the Tathāgata's teaching of the Dharma to elminate the four types of doubt (will be explained). What are the four doubts? 1) Doubt about the teaching in a certain age; <168> 2) Doubt about whether (the Tathāgata) knows someone is arrogant. <169> 3) Doubt about whether (the Tathāgata) has the adequacy to teach; 4) Doubt about whether the Tathāgata does not speak falsely.

Regarding "(doubt about) the teaching in a certain age" all the Buddhas, the Tathāgatas, in a certain age produce various expedient means to teach the Dharma in order to eliminate this doubt. <170> Just as it says in the (Lotus) Sūtra, "O Śāriputra! All the Buddhas appear in the vile age of the five corruptions, such as the corruption of the world-age, ..." <171>

Regarding "whether (the Tathāgata) knows someone is arrogant," (it should be known that) the Tathāgata does not teach any Doctrine (Dharma) to arrogant people. This is

for eliminating the doubt about whether he knows someone is arrogant. Just as it says in the (Lotus) Sūtra, "If there are monks who have actually attained Arhatship, and if they do not believe this Doctrine (Dharma), it is not the case that they have attained that realm . . . ." <172>

Regarding "(doubt about) whether (the Tathāgata) has the adequacy to teach," those who have heard the Doctrine (Dharma) from the Buddha give rise to this slanderous thought: "The Tathāgata certainly does not have the adequacy to teach." (The Tathāgata teaches the Doctrine) in order to eliminate the doubt about whether he is inept or lacks the adequacy to teach. Just as it says in the (Lotus) Sūtra, "(. . .) except after the Buddha has entered Nirvāṇa and there is no Buddha present. . ." <173>

Regarding "whether the Tathāgata does not speak falsely," (this doubt) occurs since there is a difference between what the Tathāgata has taught previously and what he teaches now. (The Tathāgata teaches the Doctrine) in order to eliminate this doubt about whether the Tathāgata does not speak falsely. <174> Just as it says in the (Lotus) Sūtra, "O Śāriputra! You should resolutely believe and preserve the words of the Buddha. The words of the Buddhas, the Tathāgatas, are not false. There are no other Yānas, only the Ekabuddhayāna." <175>

"(. . .) even a child in play who has built a Stūpa for the Buddha out of a heap of sand -- all are people who have attained the path of the Buddhas." <176> This means that those who have produced the thought of en-

lightenment and who are carrying out the Bodhisattva practise will plant the roots of good merit and be able to realize enlightenment. It is not the case that those who have not originally produced the thought of enlightenment, such as ordinary people and the Śrāvakas who are determined (in the Hīnayāna path), are able to attain it. The same applies to those, such as the ones (who have honored the Buddha) "by nodding their heads." <177>

Chapter III "Parables"

The Venerable Śāriputra spoke these verses:

> "The golden color, and thirty-two
> (special marks), the ten powers
> and emancipations are altogether
> in a single Doctrine (Dharma),
> yet I have obtained none of these.
>
> The eighty excellent (marks),
> the eighteen special attributes,
> and other qualities such as these,
> I have also missed." <1>

The Commentary says: What is the meaning of these verses? The Venerable Śāriputra has reproached <2> himself saying: "I have not seen the Buddhas; I have not gone to the Buddhas; I have not heard the Buddhas teach the Doctrine (Dharma). I have neither honored nor revered the Buddhas. I have done nothing to benefit living beings, and I have retreated from a Doctrine (Dharma) which I have not yet obtained." <3> The Venerable Śāriputra has reproached himself in this way.

"I have not seen the Buddhas" shows that he has not see the marks of the Great Being <4> of all the Buddhas, the Tathāgatas, because he has not produced the thought of reverence or honor. <5> If he had "gone to the Buddhas" he would have been shown their power of giving guidance to

living beings. If he had seen them "emit a golden ray" he would have been shown the own-body <6> and different bodies <7> of the Buddhas and he would have obtained countless merits. If he had "heard the Buddhas teach the Doctrine (Dharma)" he would have been shown how they benefit all living beings. (If he had seen the ten) "powers" he would have been shown that (the Tathāgatas) utilize their ten powers to eliminate the doubts of skeptics. If he had "honored" (the Buddhas) he would have been shown the power they have in giving guidance to living beings. If he had seen their "eighteen special attributes" he would have been shown that (the Tathāgatas) were rid of all the obstructions. If he had "revered" (the Buddhas) he would have been shown that he would produce countless virtues and attain emancipation though the Tathāgata's teaching. <8> Since there is insubstantiality of the individual <9> and insubstantiality of phenomena <10>, everything <11> is identical <12>. Therefore, the Venerable Śāriputra reproached himself saying, "I have not yet obtained such a Doctrine (Dharma) as this, and have retreated even before obtaining it."

Hereinafter, seven parables will be explained. It should be known that (these parables) act as the counter-agents for the seven types of arrogance of the seven types of living beings who possess defilements and a sullied nature <13>.

Moreover, the three identities <14> will be

explained. It should be known that these identities act as the counteragents for sullying pride in meditative trances, emancipations and (deceptive) views possessed by the three types of people who have sullying pride but no defilements <15>.

What are the seven types of living beings who possess defilements and a sullied nature? 1) The type of person who seeks eminence <16>; 2) The type of person who seeks the emancipation of the Śrāvakas; 3) The (type of person who is affiliated with) the Mahāyāna; 4) The type of person who is fixed <17> (in the Hīnayāna path); 5) The type of person who is not fixed <18> (in the Mahāyāna path); 6) The type of person who accumulates (false) merits; 7) The type of person who does not accumulate (beneficial) merits.

What are the seven types of arrogance and which are the seven parables acting as their counteragents?

1) The arrogance (of the type of person who) perversely seeks merits (for eminence). That is to say, although (the kind of merits this type of person seeks) is just the best grade of worldly defilements and impurities, he (wants to accumulate them because he) seeks the result with outflows <19> of the sublime realm of the heavenly beings. <20> It should be known that 'The Parable of the Burning House' is explained as the counteragent to this misconception. <21>

2) The arrogance of the intent determination of the Śrāvakas who say to themselves, "There is no difference

between our Yāna and the Tathāgatayāna." <22> It should be known that 'The Parable of the Impoverished Lad' is explained as the counteragent to this misconception. <23>

3) The arrogance of the intent determination of (those affiliated with) the Mahāyāna who give rise to this thought: "There is no distinction between (our Yāna) and the Yānas of the Śrāvakas and of the Pratyekabuddhas." <24> It should be known that 'The Parable of the Cloud and its Rain' is explained as the counteragent to this misconception. <25>

4) The arrogance (of those who) refer to what is actually nothing as something <26>. Through having (attained) mundane meditative trances and meditational attainments they form the notion (that what they have attained is) Nirvāṇa (although) actually (what they have attained) is not Nirvāṇa. <27> It should be known that 'The Parable of the Apparitional City' is explained as the counteragent to this misconception. <28>

5) The arrogance (of those who) are distracted and who are not fixed on what is real <29>. Although in the past they planted the roots of good merit in the Mahāyāna, they do not realize it. Since they do not realize it, they do not seek the Mahāyāna. From their irresoluteness <30> they produce a false understanding, and they refer to (their way as) the "highest Yāna" <31>. It should be known that 'The Parable of Fastening a Jewel' is explained as the counteragent to this misconception. <32>

6) The arrogance of (those who think that which has no

merit) actually has merit <33>. When such people hear the teaching of the Mahāyāna, (although it has merit) they take up that which does not pertain to the Mahāyāna. It should be known that 'The Parable of the Brilliant Gem Revealed in the Topknot of the Universal Monarch' is explained as the counteragent to this misconception. <34>

7) The arrogance of (those who think that which has merit) actually has no merit. <35> Such people do not cultivate and accumulate the roots of good merit in the highest Yāna. When they hear about the highest Yāna they do not consider it as the highest. It should be known that 'The Parable of the Physician' is explained as the counteragent to this misconception. <36>

(The parable) for the first type of person shows him the various good roots in the world, meditative trances and merits, skilfully makes him rejoice and then later causes him to enter the great Nirvāṇa. <37>

(The parable) for the second type of person causes him to enter the Mahāyāna through utilizing the Three (Yānas) as the Single (Yāna). <38>

(The parable) for the third type of person causes him to know about the various Yānas and to know that the Buddhas, the Tathāgatas, universally teach the Religion (Dharma) in accordance with the seeds of good merit of living beings in order to make those seeds sprout. <39>

(The parable) for the fourth type of person skilfully makes him enter the City of Nirvāṇa. The "City of Nirvāṇa" refers to the city of contemplations and meditative

trances. Having gone past this city he is then later made to enter the City of the Great Nirvāṇa. <40>

(The parable) for the fifth type of person shows him all the good roots he has planted in the past and makes him remember this. After being taught this, he is made to enter a meditative trance. <41>

(The parable) for the sixth type of person teaches him the Doctrine (Dharma) of the Mahāyāna. Since the Buddhas, the Tathāgatas, have secretly given his Prediction, he will complete the same practise of the the ten stages (of the Bodhisattva path). <42>

(The parable) for the seventh type of person makes his faculties, which have not yet matured, reach maturity. Thus it shows that (such a person) will attain the limit of Nirvāṇa. <43> That is why the Tathāgata has taught the seven parables.

What are the three types of sullying pride for the three types of people who have no defilements? <44> They are referred to as the three biased beliefs <45>. What are these three? 1) The belief that the various Yānas are different; <46> 2) The belief that the conventional world and Nirvāṇa are different; <47> 3) The belief that the Bodies (of the Buddha) are different. <48> It should be known that (the Buddha) has explained the three identities <49> to counteract these three types of sullying pride.

What are the three identities and what do they counteract? 1) The identity of the Yānas means that the

Śrāvakas are given their Prediction to enlightenment since there are no two Yānas only the Ekamahāyāna, and since these Yānas are identical and undifferentiated. 2) The identity of the conventional world <50> and Nirvāṇa means that in accordance with the Tathāgata Prabhūtaratna's being in (final) Nirvāṇa (yet appearing in the world), the conventional world and Nirvāṇa are identical and undifferentiated. <51> 3) The identity of the Bodies <52> (of the Buddha) means that although the Tathāgata Prabhūtaratna had already entered (final) Nirvāṇa, he manifested himself since the own-body <53>, other-body <54> and Absolute Body <55> (of all the Buddhas) are identical and undifferentiated. Thus the three types of people with sullying pride but no defilements who see this body <56> make distinctions and do not understand that the Buddha-nature and Absolute Body (Dharmakāya) are identical.

These people think they have realized the Dharma although they have not. It should be known that as a counteragent to this the Śrāvakas are given a Prediction.

Question: Is it the case that the Śrāvakas are given their Prediction because they will actually achieve Buddhahood, or are they given it even though they will not achieve (Buddhahood)? If the Śrāvakas can actually achieve Buddhahood, why do the Bodhisattvas practise and accumulate a countless variety of merits for immeasurable world-ages? If the Śrāvakas cannot achieve Buddhahood why does (the Tathāgata) give them a false Prediction?

Answer: That the Śrāvakas have acquired their Prediction (shows) they have attained a determined mind. <57> It is not the case that these Śrāvakas have perfected Thusness <58>. The Tathāgata teaches the Doctrine (Dharma) of the Ekayāna through the three identities. (He) gives the Śrāvakas their Prediction because the Dharmakāya of the Buddha and the Dharmakāya of the Śrāvakas are identical and undifferentiated. It is not the case that (these Śrāvakas) have completed the practise of cultivating merits. Therefore (the distinction between the Śrāvakas and the Bodhisattvas is that) the merits of a Bodhisattva are complete, whereas the merits of a Śrāvaka are not.

The Prediction occurs on six occasions (in the Lotus Sūtra). On five occasions the Prediction is given by the Buddha and on one occasion it is given by a Bodhisattva. The Predictions given by the Tathāgata include the ones for Śāriputra, Mahākāśyapa and the other (Śrāvakas) who are well-known. <59> Since they will have different names (as Buddhas), they are given their Prediction separately. The five hundred Śrāvakas, including Pūrṇa and others, and the 2,000 Śrāvakas are given their Prediction in two groups since (those in each group) will have the same name (as a Buddha). <60> Those who have more to learn and those who do not all have the same name (as Buddhas), and since they are not well-known they are given their Prediction together. <61> That the Tathāgata gives Devadatta his Prediction separately shows the Tathāgata has no enmity. <62> That

the nuns as well as the damsels of the heavenly region receive their Prediction from the Buddha shows that women, whether unordained or ordained, who cultivate the Bodhisattva practise will realize the fruit of Buddhahood. <63>

It should be known that the Prediction to enlightenment given by a Bodhisattva is illustrated as follows in the chapter "The Bodhisattva Sadāparibhūta": <64> (Here it says,) "(. . .) doing obeisance and praising them he would make this proclamation, 'I do not disrespect you. You will all certainly become Buddhas.'" <65> This shows that all living beings have the Buddha-nature.

Regarding the Śrāvakas attaining their Prediction (it should be known that) there are four types of Śrāvakas: <66> 1) The Śrāvakas who are determined (in the Hīnayāna path); <67> 2) The arrogant Śrāvakas; <68> 3) The Śrāvakas who have retreated from the thought of enlightenment; <69> 4) The transformation Śrāvakas. <70>

The two types of Śrāvakas who receive a Prediction from the Tathāgata are the transformation Śrāvakas and the Śrāvakas who have retreated from the thought of enlightenment. Since the Śrāvakas who are determined (in the Hīnayāna path) and the arrogant Śrāvakas have faculties which are not yet mature, they are not given their Predictions to enlightenment.

As for the Bodhisattva (Sadāparibhūta) giving a Prediction, it skilfully makes (the Śrāvakas) produce the thought of enlightenment. <71>

Furthermore, based on what meaning does the Tathāgata teach the Triyāna and call it the Ekayāna? (His teaching) is based on the truth of sameness <72>. Therefore he grants the Śrāvakas their Prediction to great enlightenment. "The truth of sameness," refers to the Dharmakāya of the Buddhas and the of Dharmakāya of the Śrāvakas which are identical and undifferentiated. <73> There is (however) a distinction since the Yānas of the Śrāvakas and Pratyekabuddhas are not identical, and since these two Yānas are not the Mahāyāna.

The Tathāgata has said, "(You) are not separate from my Body." <74> This is the supreme meaning <75>. This (supreme) meaning is not taught anywhere in the Doctrines (Dharma) of the two Yānas of the Śrāvakas and the Pratyekabuddhas. Subsequently (the adherents of these two Yānas) are not able to understand (the Tathāgata's teaching) in accordance with true reality. Because of this (supreme) meaning the Bodhisattva practise undertaken by the Bodhisattvas is not false. <76>

The supreme meaning (of the Tathāgata's statement) is clarified in other parts of this (Lotus) Sūtra. It should be known that, briefly expressed, there are ten supreme meanings. What are these ten?

1) 'The Parable of (the Cloud and its) Rain' is explained in order to illustrate the supremacy of the seeds. <77> "What you are practising is the Bodhisattva path" <78> indicates that, although those having produced the thought of enlightenment had greatly withdrawn from it,

the roots of good merit which they had cultivated previously had not disappeared and the same roots would later bear fruit. <79>

2) The deeds in the previous lives <80> of the Tathāgata Mahābhijñājñānābhibhū are explained in order to illustrate the supremacy of practise. <81>

3) 'The Parable of the Leader' <82> is explained in order to illustrate the supremacy of power which increases (along with practise). <83>

4) 'The Parable of Fastening a Jewel' <84> is explained in order to illustrate the supremacy of causing (living beings) to comprehend (enlightenment). <85>

5) The Stūpa of the Tathāgata Prabhūtaratna <86> is revealed in order to illustrate the supremacy of the pure land. <87>

6) 'The Parable of the Brilliant Gem in the Topknot of the Universal Monarch' <88> is explained in order to illustrate the supremacy of teaching. <89>

7) The immeasurable Bodhisattvas, Mahāsattvas, emerge out of the earth in order to illustrate the supremacy of those living beings who have been guided. <90>

8) The enlightenment of the three types of Buddhas <91> is explained in order to illustrate the supremacy of achieving great enlightenment. <92>

First, (the supremacy of achieving great enlightenment) is illustrated by the enlightenment of the transformation Buddha <93>. (This type of Buddha) manifests himself wherever he needs to be seen. <94> Just as

it says in the (Lotus) Sūtra, "They all said the Tathāgata left the Palace of the Śākyas, sat on the seat of enlightenment not far from the City of Gayā and attained the highest complete enlightenment." <95>

Secondly, it is illustrated by the enlightenment of the enjoyment Buddha <96> since the realization of permanent Nirvāṇa is attained by completing the practise of the ten stages. <97> Just as it says in the (Lotus) Sūtra, "O sons of good family! Countless and limitless, hundreds, thousands, ten thousands of myriads of Koṭis of world-ages have elapsed since I actually became a Buddha." <98>

Thirdly, it is illustrated by the enlightenment of the absolute Buddha <99>, namely, (the realization of) the purity of the nature of the Tathāgatagarbha <100> and the permanence, eternality, quiescence and changelessness <101> of Nirvāṇa. <102> Just as it says in the (Lotus) Sūtra, "The Tathāgata perceives all the characteristics of the three world-planes in accordance with his knowledge of true reality. <He perceives there is no birth or death, no coming or going, no existence or extinction, no truth or falsehood, no this way or otherwise.> He does not perceive the three world-planes as those of the three world-planes perceive them." <103>

"Characteristics of the three world-planes" <104> means that the realm of living beings is the realm of Nirvāṇa and that the Tathāgatagarbha is not separate from the realm of living beings. That "there is no birth or death, coming or going" <105> means it is permanent,

eternal, quiescent and changeless. Also, "no existence or extinction" refers to the essence <106> of Suchness of the Tathāgatagarbha which is neither (part of) the realm of living beings nor separate from it. "Neither truth nor falsehood, neither thus nor otherwise" refers to (true reality) being separate from the four characteristics <107> because that which possesses the four characteristics is impermanent. "He does not perceive the three world-planes as those in the three world-planes perceive them" means the Buddhas, the Tathāgatas, are able to perceive and able to realize the true Dharmakāya, (although) ordinary people do not perceive it. <108> Therefore it says in the (Lotus) Sūtra, "The Tathāgata clearly perceives <that which pertains to the three world-planes> without any delusion." <109>

"That the Bodhisattva path which I have previously practised is even now incomplete is due to my original vow. As long as the realm of living beings remains undiminished, my vow is incomplete." <110> (Although the Tathāgata) says (his vow) is incomplete this does not mean (his) enlightenment is incomplete. <111>

"I furthermore have twice the number mentioned above (of world-ages remaining) before my lifespan is complete." <112> This passage illustrates the Tathāgata's eternal life which through skill in expedient means is shown as an extremely great number. (That his lifespan) surpasses the extent of the number mentioned above means that it is incalculable.

"My pure land is not destroyed yet living beings perceive its conflagration" <113> means the true pure land of the enjoyment Buddha, the Tathāgata, is incorporated in the Highest Truth. <114>

9) 'The Parable of the Physician' <115> is explained in order to illustrate the supremacy of Nirvāṇa.

10) It should be known that the remainder of the (Lotus) Sūtra illustrates the supremacy of marvelous power. <116>

The Stūpa of the Tathāgata Prabhūtaratna manifesting the purity of all the Buddha lands shows that in the realm of the Buddha's characteristic of true reality there is the splendor of various jeweled arrays <117>. There are eight things it reveals: 1) The Stūpa; 2) The extent; <118> 3) The consolidation; <119> 4) The establishment; 120> 5) The manifestation of countless Buddhas; 6) Being removed from impurities; <121> 7) The prolific adornment; <122> 8) Being on the same seat in the Stūpa <123>.

1. "The Stūpa" shows the establishment of the Tathāgata's relics.

2. "The extent" is an expediency showing the splendor and purity of all the Buddha lands. This purity, which is supramundane, is produced from roots of good merit without outflows <124>. It is not the case that it is produced from mundane roots of good merit with outflows.

3. "The consolidation" shows that the pure Dharmakāya

of all the Buddhas is incorporated in the single body of the Buddha Prabhūtaratna. <125>

4. "The establishment" shows the sovereignty of the Dharmakāya of all the Buddhas, the Tathāgatas. <126>

5. "(The manifestation of) countless Buddhas" shows there is no difference in the acts done by the Buddhas. <127>

6. "Being far removed from impurities" shows the universal purity of all the Buddha lands.

7. "The prolific adornment" shows the same adorned nature of all the Buddha lands. <128>

8. "(Prabhūtaratna and Śākyamuni) being on the same seat in the Stūpa" shows that the transformation Buddhas and the non-transformation Buddhas <129>, the absolute Buddhas and the enjoyment Buddhas all accomplish a great deed. <130>

Hereinafter, it should be known that the power of the Doctrine (Dharma) <131>, the power of upholding it <132>, and the power of practise <133> are illustrated.

(I. The Power of the Doctrine)

Five entrances are illustrated for the power of the Doctrine (Dharma): 1) The entrance of realization <134>; 2) The entrance of faith <135>; 3) The entrance of being honored <136>; 4) The entrance of listening to the Doctrine <137> (Dharma); 5) The entrance of reading, reciting, upholding and explaining it. <138> Four entrances are

illustrated in the chapter 'The Bodhisattva Maitreya,' <139> and one entrance is illustrated in the chapter 'The Constantly Persevering Bodhisattvas' <140>.

There are four entrances to the (power of the) Doctrine (Dharma) illustrated in the chapter 'The Bodhisattva Maitreya':

1) The entrance of realization. Just as it says in the (Lotus) Sūtra, "While I was explaining about the duration of this Tathāgata's lifespan, living beings equal to the sands of sixty-eight hundred thousand myriads of Koṭis of Ganges Rivers, realized receptivity to the truth that all things have no origination." <141> It should be known that "receptivity to the truth that all things have no origination" refers to the knowledge which is realized in the first stage (of the Bodhisattva path). <142> That those of one to eight rebirths <143> realized the highest complete enlightenment means they realized the enlightenment of the first stage. "Those of one to eight rebirths" refers to ordinary people who being determined (in the Mahāyāna path) are able to realize the first stage. <144> According to their powers and natural capacities, they will all achieve the first stage in one to eight rebirths. <145> That this (knowledge attained in the first stage) is called "the highest complete enlightenment" means (that those who attain it) are released from existence in the divisions of the three world-planes <146>, and that according to their natural capacities they are able to perceive the true Buddha-nature. <147> Although they are

considered to have attained enlightenment, they are not considered to have totally completed the expedient means and the Nirvāṇa of a Tathāgata.

2) The entrance of faith. Just as it says in the (Lotus) Sūtra, "Moreover there were living beings, equal to the number of particles in the eight worlds, who all produced the thought of the highest complete enlightenment." <148>

3) The entrance of being honored. Just as it says in the (Lotus) Sūtra, "<When the Buddha explained that> all these Bodhisattvas, Mahāsattvas, had attained the benefit of the great Doctrine (Dharma), Mandārava flowers rained down from the sky. . . ." <149>

4) The entrance of hearing the Doctrine (Dharma). It should be known that this (entrance) is explained in the chapter 'Joyful Acceptance.' <150>

(The fifth) entrance to (the power of the) Doctrine (Dharma) is illustrated in the chapter 'The Constantly Persevering Bodhisattvas.' <151> Here it means that the purity of the six sense-faculties is attained by reading, reciting, explaining and copying (the Sūtra). <152> Just as it says in the (Lotus) Sūtra, "If the sons and daughters of good family accept and uphold this Lotus Sūtra, if they read, recite, explain or copy it, they should attain the eight hundred qualities of the eye, <the twelve hundred qualities of the ear, the eight hundred qualities of the nose, the twelve hundred qualities of the tongue, the eight

hundred qualities of the body> and attain the twelve hundred qualities of the mind." <153>

"Attaining the purity of the six sense-faculties" means that ordinary people acquire the use of superior sense-faculties through the power of the (Lotus) Sūtra. But it should be known that they have not yet entered the permanent position <154> of a first-stage Bodhisattva. Just as it says in the (Lotus) Sūtra, "Though the purification of the eyes generated by their parents they will see (everything in) the trichiliocosm. . . ." <155>

Furthermore, in regard to the purity of the six sense-faculties, everything is well completed for each sense-faculty: Forms (and colors) are perceived, sounds are heard, odors are discriminated, flavors are distinguished, tangibles are apprehended, and phenomenon (Dharma) are known. <156> It should be known that all the sense-faculties function reciprocally. What is perceived by the eye can well be known by smelling odors. Just as it says in the (Lotus) Sūtra, "(Moreover they can smell and know whether the gods) in the splendid palace of Śakra, the king of gods, are enjoying the five desires <157> or listening to the Doctrine (Dharma)." <158> "Smelling odors and knowing them" <159> means that the sphere of the sense-faculty of the mind is comprehended by the sense-faculty of the nose. <160>

(II. The Power of Upholding the Doctrine)

There are three entrances to the Doctrine (Dharma)

which illustrate the power of upholding it, just as the chapter 'The Dharma Teachers,' <161> and the chapter 'Ease in Practise' <162> broadly illustrate the power of the Doctrine (Dharma).

The power of (upholding) the doctrine should be understood according to the (following passage from the Lotus) Sūtra: <163> "With a determined mind he knows that water is certainly near." <164> This means that by accepting and upholding this Sūtra (living beings) will acquire the water of the Buddha-nature and achieve the highest complete enlightenment.

(III. The Power of Practising the Dharma)

The power of practise is illustrated by five entrances: 1) The power of instruction: <165> 2) The power from the practise of undertaking hardships; <166> 3) The power of protecting living beings from hardship; <167> 4) The power from the excellence of merits; <168> 5) The power from protecting the Doctrine. <169>

1. The power of (the Tathāgata's) instruction has three entrances to the Doctrine (Dharma) which are illustrated in the chapter 'Supernatural Powers': <170> 1) (The Buddhas) put out their long, broad tongues in order to make (those who were present) remember. <171> 2) (They) coughed (before) speaking the verses in order to make (those who were present) listen, and after having made them listen they caused them not to give up practise in accordance with true reality. <172> 3) (They) snapped

their fingers to enlighten living beings and to make those who were practising the path attain enlightenment. <173>

2. The power from the practise of undertaking hardships is illustrated in the chapter 'The Bodhisattva Bhaiṣajyarāja.' <174> Also the chapter 'The Bodhisattva Gadgadasvara' <175> illustrates the power from the practise of undertaking hardships (in regard to) giving guidance to living beings. <176>

3. The power of protecting living beings from difficulties is illustrated in the chapter 'The Bodhisattva Avalokiteśvara' <177> and the chapter 'Dhāraṇīs.' <178>

4. The power from the excellence of merits is illustrated in the chapter 'King Śubhavyūha.' <179> The two boys have such power through the roots of good merit (which they had planted) in past lives. <180>

5. The power from protecting the Doctrine is illustrated in the chapter 'The Bodhisattva Samantabhadra' and in later chapters. <181>

Furthermore it is said, "He who accepts and upholds the name of the Bodhisattva Avalokiteśvara, and he who accepts and upholds the names of all the Buddhas as numerous as the sands of sixty-two Koṭis of Ganges rivers, will each produce equal merit." <182> This (passage) has two meanings: 1) The power of faith; <183> 2) Complete knowledge <184>.

1. The power of faith has two types: 1) The complete faith that one's being is no different from the being of

Avalokiteśvara; <185> 2) The reverence felt toward Avalokiteśvara which creates the belief that one can completely attain such qualities as his.

2. Complete knowledge means the ability to be determined in knowing the realm of phenomena (Dharmadhātu) <186>. "The realm of phenomena" is referred to as the nature of phenomena <187>. This "nature of phenomena" is referred to as the universal Dharmakāya <188> of all the Buddhas and the Bodhisattvas. "The universal body" is the true Dharmakāya. The first stage Bodhisattvas are able to penetrate it. <189> Therefore he who accepts and upholds the names of all the Buddhas as numerous as the sands of sixty-two Koṭis of Ganges rivers, and he who accepts and upholds the name of the Bodhisattva Avalokiteśvara, will each produce merit without any difference.

The first chapter 'Introduction' illustrates seven accomplishments of merit. The second chapter 'Expedient Means' has five parts and clarifies the Eka(yāna) by abrogating the two (Yānas). The remaining chapters (of the Lotus Sūtra), like the previous sections, should be easily understood.

Appendixes

Appendix I

The Sixteen Statements About the Arhats and the Thirteen Statements About the Bodhisattvas

The sixteen statements about the Arhats and the thirteen statements about the Bodhisattvas are derived from the first quotation from the Lotus Sūtra in the SPU. This quotation is taken from the opening of the "Nidāna-parivarta" of the Lotus Sūtra. Vasubandhu divides it into these 29 statements and comments on them individually. This quotation and the one which begins Chapter II "Expedient Means" of the SPU (see Appendix III) are the longest passages from the Lotus Sūtra quoted in the SPU.

Under each statement is listed its occurrence in T.1519, T.262 and in Wogihara-Tsuchida's (W.T.) edition of the Sanskrit manuscript of the Lotus Sūtra. T.1519 and W.T. are in agreement for all of the statements, thus confirming the similarity of the Lotus Sūtra manuscript used for the SPU and the present Sanskrit manuscripts of the Lotus Sūtra. Under the sixteen statements about the Arhats, Numbers 5-11; 14-16 are not found in T.262 confirming its dissimilarity to the manuscript of the Lotus Sūtra which Vasubandhu knew when he wrote the SPU. It should be noted, however, that the translation of these passages in T.1519 is nearly identical with the corresponding passages in T.262, showing the strong influence of Kumārajīva's version of the Lotus Sūtra on the Chinese translators of the SPU.*

I. The Sixteen Statements about the Arhats

1. All of them were Arhats.
    1) T.1519, 1:a15; 1:c21. 皆是阿羅漢
    2) T.262, 1:c17 皆是阿羅漢
    3) W.T. 1(I.1)8 sarvair arhadbhiḥ

2. They were free of depravities.
    1) T.1519, 1:a15,16; 2:a9 諸漏已盡
    2) T.262, 1:c17,18 諸漏已盡
    3) W.T 1(I.1)8 kṣīṇ'āsravair

3. They were undefiled.
    1) T.1519, 1:a16; 2:a9,10 無復煩惱
    2) T.262, 1:c18 無復煩惱
    3) W.T. 1(I.1)8 niḥkleśair

4. They had sovereignty over the mind.
   1) T.1519, 1:a16; 2:a11 心得自在
   2) T.262, 1:c18,19 心得自在
   3) W.T. 1(I.1)8,9 vaśībhūtaiḥ

5. They had fully emancipated minds.
   1) T.1519, 1:a16; 2:a12 善得心解脫
   2) T.262 ----
   3) W.T. 1(I.1)9 suvimukta-cittaiḥ

6. They had fully emancipated wisdom.
   1) T.1519, 1:a16,17; 2:a12 善得慧解脫
   2) T.262 ----
   3) W.T. 1(I.1)9 suvimukta-prajñaiḥ

7. They were well-refined.
   1) T.1519, 1:a17; 2:a14 心善調伏
   2) T.262 ----
   3) W.T. 1(I.1)9 ājāneyair

8. They were serpents among men.
   1) T.1519, 1:a17; 2:a14,15 人中大龍
   2) T.262 ----
   3) W.T. 1(I.1)9 mahānāgaiḥ

9. Their work was done.
   1) T.1519, 1:a17; 2:a16,17 應作者作
   2) T.262, ----
   3) W.T. 1(I.1)10 kṛta-kṛtyaiḥ

10. Their task was accomplished.
   1) T.1519, 1:a18; 2:a18 所作已辦
   2) T. 262 ----
   3) W.T. 1(I.1)10 kṛta-karaṇīyair

11. Their burdens were all removed.
   1) T.1519, 1:a18; 2:a20 離諸重擔
   2) T.262 ----
   3) W.T. 1(I.1)10 apahṛta-bhārair

12. Their own goal was achieved.
   1) T.1519, 1:a18; 2:a20,21 逮得己利
   2) T.262, 1:c18 逮得己利
   3) W.T. 1(I.1)10 anuprāpta-svakārthaiḥ

13. Their fetters were all destroyed.
   1) T.1519, 1:a18; 2:a21 盡諸有結
   2) T.262, 1:c18 盡諸有結
   3) W.T. 1(I.1)11 parikṣīna-bhava-saṃyojanaiḥ

14. There minds were fully emancipated through right-knowledge.
   1) T.1519, 1:a19; 2:a22 善得正智心解脫
   2) T.262 ----
   3) W.T. 1(I.1)11 samyag-ājñā-suvimukta-cittaiḥ

15. They had complete sovereignty over all thoughts.
   1) T.1519, 1:a19 一切心得自在
   2) T.262, ----
   3) W.T. 1(I.1)11,12 sarva-ceto-vaśitā

16. They had reached the highest perfection
   1) T.1519, 1:a19,20; 2:a24 到第一彼岸
   2) T.262 ----
   3) W.T. 1(I.1)12 parama-pāramitā-prāptair

II. The Thirteen Statements About the Bodhisattvas

1. They were irreversible from the highest complete enlightenment.
   1) T.1519, 1:a20,21; 2:a28,29
   2) T.262, 2:a2,3
   3) W.T. 2(I.2)7,8

2. They had obtained the Dhāraṇīs.
   1) T.1519, 1:a21; 2:b2,3
   2) T.262, 2:a3
   3) W.T. 2(I.2)9

3. They were inspired speakers.
   1) T.1519, 1:a21,22; 2:b3,4
   2) T.262, 2:a3,4
   3) W.T. 2(I.2)9

4. They had set the irreversible wheel of the Religion (Dharma) in motion.
   1) T.1519, 1:a22; 2:b4,5
   2) T.262, 2:a4
   3) W.T. 2(I.2)9,10

5. They had honored hundreds of countless thousands of Buddhas.
   1) T.1519, 1:a22; 2:b6
   2) T.262, 2:a4,5
   3) W.T. 2(I.2)10

6. They had planted roots of good merit under all of the Buddhas.
   1) T.1519, 1:a22,23; 2:b7
   2) T.262, 2:a5
   3) W.T. 2(I.2)10,11

7. They had always received their praise.
   1) T.1519, 1:a23; 2:b8
   2) T.262, 2:a5,6
   3) W.T. 2(I.1)11

8. They had cultivated themselves with great friendliness.
   1) T.1519, 1:a23,24; 2:b10
   2) T.262, 2:a6
   3) W.T. 2(I.2)11,12

9. They had fully entered the Buddha's wisdom.
   1) T.1519, 1:a24; 2:b11
   2) T.262, 2:a6
   3) W.T. 2(I.2)12

10. They had penetrated great knowledge.
   1) T.1519, 1:a24; 2:b12
   2) T.262, 2:a6
   3) W.T. 2(I.2)12

11. They had reached the other shore.
   1) T.1519, 1:a24,25; 2:b13 到於彼岸
   2) T.262, 2:a6,7 到於彼岸
   3) W.T. 2(I.2)13 prajñāpāramitā-gatim-gataiḥ

12. They had achieved fame throughout countless worlds.
   1) T.1519, 1:a25
   2) T.262, 2:a7
   3) W.T. 2(I.2)13

13. They had ferried across innumerable hundreds of thousands of living beings.
   1) T.1519, 1:a25,26; 2:b14,15
   2) T.262, 2:a7,8
   3) W.T. 2(I.2)13,14

* The Sanskrit and Chinese have been included in Part I to illustrate this.

Appendix II

References To the Lotus Sūtra Found in Chapter III "Parables" of the Saddharmapuṇḍarīka-sūtra-upadeśa

Unlike Chapters I and II of the SPU, where only quotations from the first two chapters of the Lotus Sūtra are found, Chapter III "Parables" contains either direct or indirect references to 23 chapters of the Lotus Sūtra.* In Chapter III there are no references to Chapter One "Nidāna-parivarta" or Chapter Two "Upāyakauśalya-parivarta" of the Lotus Sūtra because these two chapters have already been extensively commented upon in Chapters I and II of the SPU. There are only two other Lotus Sūtra chapters not referred to in the SPU: Chapter 13/12 "Utsāha-parivarta" and Chapter 22/27 "Anuparīndanā-parivarta." Their nonoccurrence, however, does not particularly prove that Vasubandhu did not know of them since the SPU was not meant to be a commentary on the entire Lotus Sūtra.

In Chapter III of the SPU Vasubandhu does not systematically comment on 23 chapters of the Lotus Sūtra: references largely occur at random with no apparent logic. In Chapter III, the most frequent reference to the Lotus Sūtra is Chapter 16/15 "Tathāgatāyuṣpramāṇa-parivarta."

Indirect and Direct References to Chapters of the Lotus Sūtra in Chapter III "Parables" of the SPU

1. Chapter 3 "Aupamya-parivarta"
   T.1519, 8:b8; 9:a5

2. Chapter 4 "Adhimukti-parivarta"
   T.1519, 8:b11; 8:b23,24

3. Chapter 5 "Auṣadhī-parivarta"
   T.1519, 8:b14; 9:b1

4. Chapter 6 "Vyākaraṇa-parivarta"
   T.1519, 9:a5

5. Chapter 7 "Pūrvayoga-parivarta"
   T.1519, 8:b17; 9:b4; 9:c5

6. Chapter 8 "Pañcabhikṣuśatavyākaraṇa-parivarta"
   T.1519, 8:b21; 9:a6; 9:b6

7. Chapter 9 "Ānandādivyākaraṇa-parivarta"
T.1519, 9:a6; 9:a7,8

8. Chapter 10 "Dharmabhāṇaka-parivarta"
T.1519, 10:a25-27

9. Chapter 11 "Stūpasaṃdarśana-parivarta"
T.1519, 9:b7; 9:c6,7,10, 13-20

10. Chapter 12/11 "Devadatta" (Stūpasaṃdarśana-parivarta")
T.1519, 9:a9,10

11. Chapter 14/13 "Sukhavihāra-parivarta"
T.1519, 9:b8; 10:a25

12. Chapter 15/14 "Bodhisattvapṛthivīvivara-samudgama-parivarta"
T.1519, 9:b9,10

13. Chapter 16/15 "Tathāgatāyuṣpramāṇa-parivarta"
T.1519, 8:b27; 9:b12-14; 9:b15,16; 9:b18-20, 21, 22, 24, 25; 9:b27-29, 9:c1; 9:c3; 10:a9,10

14. Chapter 17/16 "Puṇyaparyāya-parivarta"
T.1519, 9:c24; 9:c26,27; 10:a7,8

15. Chapter 18/17 "Anumodanāpuṇyanirdeśa-parivarta"
T.1519, 10:a10,11; 10:a22,23

16. Chapter 19/18 "Dharmabhāṇakānuśaṃsa-parivarta"
T.1519, 9:c24; 10:a12; 10:a13-16; 10:a18,19

17. Chapter 20/19 "Sadāparibhūta-parivarta"
T.1519, 9:a12-14

18. Chapter 21/20 "Tathāgatarddyabhisaṃskāra-parivarta"
T.1519, 10:b1

19. Chapter 23/22 "Bhaiṣajyarājapūrvayoga-parivarta"
T.1519, 10:b5

20. Chapter 24/23 "Gadgadasvara-parivarta"
T.1519, 10:b6

21. Chapter 25/24 "Samantamukhaparivarto nāma-avalokiteśvaravikurvaṇa-nirdeśa"
T.1519, 10:b7; 10:b11,12

22. Chapter 26/21 "Dhāraṇī-parivarta"
T.1519, 10:b7,8

23. Chapter 27/25 "Śubhavyūharāja-parivarta"
T.1519, 10:b8

24. Chapter 28/26 "Samantabhadrotsāhana-parivarta"
T.1519, 10:b10

* These would be 24 chapters in T.262 which has "Devadatta-parivarta" as a separate chapter of the Lotus Sūtra (see Item 10 above).

Appendix III

Quotations from the Lotus Sūtra in Chapter II of the Saddharmapuṇḍarīka-sūtra-upadeśa: A Concordance to T.262, T.1519, and the Wogihara-Tsuchida Sanskrit Edition

This concordance is comprised of a list of the passages from Chapter Two "Upāyakauśalya-parivarta" of the Lotus Sūtra which are quoted in the second chapter of the SPU. Their occurrences in T.262 and the Wogihara-Tsuchida (W.T.) Sanskrit edition of the Lotus Sūtra are also given.

There are 22 quotations from the Lotus Sūtra in Chapter II "Upāyakauśalya-parivarta" of the SPU. Item One below refers to a long passage from the opening section of the Lotus Sūtra, Chapter Two. It forms the basis for a great deal of the commentary in Chapter II of the SPU. Items 2-29 below are sentences or phrases from this lengthy Lotus Sūtra passage which are individually commented upon. The term "repeat" (Rpt.) refers to the fact the previous item is a requotation of the subsequent entry. The remaining Items 30-51 are other quotations from Chapter Two of the Lotus Sūtra.

The purpose of this concordance is to compare the Lotus Sūtra quotations found in the SPU with the corresponding passages in T.262. This comparison shows two things:

1) The original Sanskrit Lotus Sūtra manuscripts for T.262 and the SPU were quite different. This is apparent from a comparison of Items 2-29 which correspond to the long quotation at the beginning of the second chapter of the SPU. Among these 28 items only three quotations are identical for both T. 1519 and T. 262 (Items 7, 21, 23); two are similar (Items 8, 24); the remaining 21 items are different. Since this is the longest, single quotation from the Lotus Sūtra in the SPU, it is the best example showing the dissimilarity between the Sanskrit manuscript for T.1519 and T.262.

2) The Chinese translators of the SPU were apparently very influenced by Kumārajīva's Lotus Sūtra translation (T.262). In the majority of short or abbreviated quotations they appear to have copied it instead of literally translating the actual quotations from the Lotus Sūtra in the SPU Sanskrit manuscript. This is clear from examples 30-51 where T.262 and T.1519 are nearly identical, in sharp contrast to the dissimilarity of T.1519 with T.262 in Item One.

The left-hand column of this concordance contains the page, column and line number for the Lotus Sūtra quotation in T.1519; the next column contains the same information for T.262. After each of these columns the number of Chinese characters in the quotation is listed for all

entries, exluding the abbreviated quotations which are indicated by an asterisk. The third column labeled "Rate" contains a similarity rating: a rating of 0 means that the passages in T.1519 and T.262 are identical; a rating of 1 means they are similar with a difference of one or two characters, the inclusion of a name, etc.; a rating of 2 means they are fairly different in the number of characters or content.

Concordance

	T.1519		T.262		Rate	W.T.
1.	4:b28,29;c:1-28		5:b25-29;c1-13		2	28(II.1)1-20 29(II.2)1-7
2.	4:c29;5:a1-2	33	5:b25	15	2	
	Rpt. 4:c1-3	35				
3.	5:a21-23	34	5:b25-27	27	2	
	Rpt. 4:c1-3	41				
4.	5:a24,25	16	5:b27-28	16	2	
	Rpt. 4:c4,5	28				
5.	5:a26,27	26	5:b28	8	2	
	Rpt. 4:c5,6	25				
6.	5:a28,29	24	5:b29	4	2	
	Rpt. 4:c7,8	24				
7.	5:b1	4	5:b29	4	0	
	Rpt. 4:c8	4				
8.	5:b2,3	13	5:b29	8	1	
	Rpt. 4:c8,9	13				
9.	5:b3,4	11	-----		2	
	Rpt. 4:c9	11				
10.	5:b6,7	19	5:b29;c1	8	2	
	Rpt. 4:c9-11	19				
11.	5:b8,9	12	----		2	
	Rpt. 4:c11	12				
12.	5:b19,20	17	----		2	
	Rpt. 4:c11,12	17				

13.	5:b21,22	11	----		2	
	Rpt. 4:c13	11				
14.	5:b24	4	----		2	
	Rpt. 4:c13	4				
15.	5:b25,26	4	----		2	
	Rpt. 4:c13	4				
16.	5:b27	4	----		2	
	Rpt. 4:c13,14	4				
17.	5:c4,5	29	5:c1-3	33	2	
	Rpt.4:c14-16	33				
18.	5:c22-23	13	----		2	
	Rpt.4:c16,17	13				
19.	5:c25-27	41	5:c3,4	17	2	
	Rpt.4:c17-19	41				
20.	6:a2,3	19	5:c4-6	37	2	
	Rpt.4:c19-20	19				
21.	6:a4-6	19	5:c6-8	22	0	
	Rpt.4:c20-21	22				
22.	----		5:c8-9	19	2	
23.	6:a6,7	8	5:c9	8	0	
	Rpt.4:c21-22	8				
24.	6:a9-10	15	5:c9,10	16	1	
	Rpt.4:c22-12	15				
25.	6:a11,12	21	5:c10,11	12	2	
	Rpt.4:c23,24	21				
26.	6:a14,15	11	----		2	
	Rpt.4:c24,25	11				
27.	6:a17	12	----		2	
	Rpt.4:c25	12				
28.	4:c25-27+	25	5:c11-13	31	2	
29.	4:c28,29	14	5:c13	7	2	
30.	6:b23-25*		6:a28, 6:b5		0	32(II.5)8-16
31.	6:b26-27	8	6:b5,6	8	0	32(II.5)16,17
32.	6:c2-4*		6:b7, b:12,13		0	32(II.5)18-27

					33(II.6)1,2
33. 6:c26,27	25	6:c7,8	22	1	34(II.7)6-8
34. 7:a4,5*		6:c10,11,12		0	34(II.7)11-14
35. 7:a6,7*		6:c22;24		1	35(II.8)6-13
36. 7:a8,9*		7:a5,6		1	35(II.8)27 36(II.9)1,2
37. 7:a12-14*		7:a15,16		0	36(II.9)17-20
38. 7:a15,16*		7:a18,19		1	36(II.9)23,24 37(II.10)1
39. 7:a19-20*		7:a21,22		1	37(II.10)2-4
40. 7:a22-24	17	7:a24-25	17	1	----
41. 7:a26	12	7:a25	12	0	37(II.10)8,9
42. 7:b1,2	13	7:a25,26	13	0	37(II.10)11, 12
43. 7:b3,4	13	7:a26,27	14	1	37(II.10)13, 14
44. 7:b9,10	14	7:b2	16	1	37(II.10)22, 23
45. 7:b11-13*		7:b4-6		2	38(II.11)14- 18
46. 7:b25,26*		7:b22,23		0	39(II,12)26- 28
47. 7:c14,15*		7:b23,24		0	39(II.12)29, 30 40(II.13)1
48. 7:c18,19*		7:c4,5		1	40(II.13)9- 12
49. 7:c21,22*		7:c5		0	40(II.13)12, 13
50. 7:c24-26	31	7:c7-9	30	1	40(II.13) 19-22
51. 7:c27,28	20	8:c24,25	20	0	47(II.20) verse 82

+ A number of phrases from this passage are individually commented upon twice. This occurs in T.1519 6:a29, 6b1-18 and 7:c2-9.

Notes

Notes to Preface

1. The pioneering work on this subject is Winternitz's A History of Indian Literature, Vol. II (1927; rpt., Delhi, Motilal Banarsidass, 1983). This has now been very outdated by Japanese scholarship. For an overview of Japanese scholarship on the Mahāyāna Sutras, see Hajime Nakamura, Indian Buddhism: A Survey with Bibliographical Notes (Tokyo: Kufs Publication, 1980), p. 149f. Worthy of notice is one fairly recent article on the Mahāyāna Sūtras by Andrew Rawlinson, "The Ambiguity of the Buddha-nature Concept in India and China," Early Ch'an in China and Tibet, ed., Whalen Lai & Lewis Lancaster, Berkeley Buddhist Studies Series, 5 (Berkeley: University of California, 1983).

2. Ibid. In particular, see the scholarship of Akira Hirakawa, Shoki Daijō Bukkyō no Kenkyū (Tokyo: Shunjusha, 1968) and Masao Shizutani, Shoki Daijō Bukkyō no Seiritsu Katei (Kyoto: Hyakkaen, 1974).

3. The distinction between the conservative and progressive elements in Early Buddhism is first reflected in attitude and practise, then in the development of specific Sūtras which express this.

4. See the discussion on this issue in Chapter One, p. 12,13 of this dissertation.

5. See the discussion in Chapter One, p. 13-25 of this dissertation.

6. Ibid.

7. Masao Shizutani, "Daijō Kyōdan no Seiritsu ni tsuite (1)," Bukkyō Shigaku, Vol. 13, No. 3 (1967), p. 156.

8. This fact is reiterated throughout Tāranātha's History of Buddhism in India (Simla: Indian Institute of Advanced Studies, 1970).

9. T.1519; T.1520; T.1818; ND, Vol. 49 (1975), p. 15-349.

Notes to Part I, Introduction

1. The SPU is found only in Chinese translation. There are two versions. One is attributed to Ratnamati (T.1520) and the other to Bodhiruci (T.1519). For a discussion of these two versions, see p. 85-94 of this dissertation.

2. For a list of these, see p. 100 of this dissertation.

3. The exact dates for Śākyamuni have also been difficult to establish. A summary of the more important problems regarding this issue is found in Hajime Nakamura, Indian Buddhism: A Survey with Bibliographical Notes (IB) (Tokyo: Kufs Publication, 1980), p. 13-15.

Many terms have been used to describe this early and very formulative period in the history of Buddhism, such as Primitive Buddhism, Sectarian Buddhism and Nikāya Buddhism. Chronologically, it is the era before the Buddhist canon was committed to writing; a time in which the Saṇgha was loosing its peripatetic nature and developing into a stationary monastic community; a period in which many controversial opinions about the true meaning of the Buddha's doctrine were expressed. The Abhidharma of Hīnayāna Buddhism and the Early Mahāyāna Sūtras develop out

of this period.

4. For information regarding these schools, see Jiryo Masuda, "Origins and Doctrines of Early Indian Buddhist Schools," Asia Major, Vol. II, (1925), p. 1-78.

5. This is a controversial issue. Hirakawa points out the occurrence of the term Ekayāna in other Early Mahāyāna Sūtras. Whether or not it is possible to establish the earliest occurrence of the term Ekayāna is still a question for future research. See, A. Hirakawa, "Hokkekyō ni okeru 'Ichijō' no Imi," Hokkekyō no Seiritsushi to Tenkai, ed., Y. Kanakura, Hokkekyō Kenkyū, 3 (Kyoto: Heirakuji Shoten, 1970), p. 604.

6. Vasubandhu lived during the fourth or fifth century. For a discussion on Vasubandhu, see p. 98-108 of this dissertation. Three references for his dates are: Akira Hirakawa, ed., Index to the Abhidharmakośabhāṣya, Pt. 1 (Tokyo: Daizō Shuppan, 1973), p. i-x; Stefan Anacker, Seven Works of Vasubandhu: The Buddhist Psychological Doctor, Religions of Asia Series, No.4 (Delhi: Motilal Banarsidass, 1984), p. 7-24 which must be critically evaluated; Aruna Haldar, "Introduction" in Abhidharmakośabhāṣyam of Vasubandhu, ed. by Prahlad Pradhan (Patna: Jayaswal Research Institute, 1975), p.14-17.

7. For information on this, see p. 66-73.

8. See p. 75 for a list of some of the other Sūtras and Śāstras quoted by Chi-tsang in T.1818.

9. For information on this commentary see, Stanley

Weinstein, "The Concept of the Ālaya-vijñāna in Pre-T'ang Chinese Buddhism," Bukkyō Shisōshi Ronshū (Tokyo: Daizo Shuppan, 1964), p.34-46; Diana Paul, Philosophy of Mind in Sixth-Century China (Stanford: Stanford University Press, 1984), p. 47.

10. Enchin quotes two versions of Bodhiruci's manuscript.

11. For an explication of Chih-i's adoption of the Trikaya doctrine from the SPU, see Yenshō Kanakura, "Busshinkan to Gaikyō no Kōshō," Hokkekyō no Shisō to Kiban, ed., Z. Nakamura, Hokkekyō Kenkyū, 8 (Kyoto: Heirakuji Shoten, 1980), p. 5-7.

For the doctrine that everyone can become a Buddha in Chih-i's thought, see Leon Hurvitz, Chih-i, Mélanges Chinois et Bouddhiques, 20 (Brussels: l'Institut Belge des Hautes Études Chinoises, 1962), p. 241.

12. For a list of these commentaries and their affiliated schools of Buddhism, see Taichi Kusaka, Taigaku Shishin (Kyoto: Kokyo Shoin, 1937), p. 168-171.

13. Saichō's commentary Hokkeron Kamon is found in Vol. 49 of the Nihon Daizōkyō, (hereinafter abbreviated as ND), (Tokyo: Suzuki Research Foundation, 1975), p. 3-14. Enchin's commentary Hokkeronki is located in the same volume, p.15-349.

14. Hokkeron Shishu Shōmon Nikki, is questionably attributed to Enchin. The manuscript is located in the Nihon Daizōkyō, 41 (old edition) (1913).

Notes to Part I, Chapter One

1. Most of the credit for the great advancement which has been made in the translation of philosophical Mahāyāna treatises goes to a handfull of European scholars, namely de la Vallée Poussin, Lamotte, Obermiller, Tucci, and Stcherbatsky. With the exception of Lamotte, none of these scholars directly addressed themselves to the development of Early Mahāyāna and its Sūtra tradition. Their approach to the subject of Mahāyāna has been largely philosophical which has substantially affected the direction and emphasis of subsequent scholarship in the West.

The Japanese, with their own tradition of Buddhology, have shown a keen interest in the development of the Mahāyāna Sūtras and Early Mahāyāna Buddhism. A few of the outstanding scholars in this area are H. Ui, K. Mochizuki, S. Miyamoto, A. Hirakawa and M. Shizutani. In general, Japanese scholars have shown a more balanced approach to the study of Mahāyāna than have their Western colleagues. For a survey of Japanese scholarship on Early Mahāyāna see Hajime Nakamura, IB, p. 149-234.

2. To my knowledge the only Western scholar at present who is devoted to unraveling this mystery is A. Rawlinson. See his article "The Position of the Aṣṭasāhasrikā Prajñāpāramitā in the Development of Early Mahāyāna,"

3. It has been generally recognized by the younger generation of Buddhist scholars in the West, for instance S. Anacker and J. Willis, that the Yogācāra-Vijñānavāda tradition has been greatly misrepresented throughout Western scholarship. Many of the misconceptions about Yogācāra, specifically its alleged antithesis to Mādhyamika, would have been avoided if scholars had understood the Sūtra tradition upon which Yogācāra philosophy is based. See Janice Dean Willis, trans., <u>On Knowing Reality: The Tattvārtha Chapter of Asaṅga's Bodhisattvabhūmi</u> (Delhi: Motilal Banarsidass, 1979), p. 20-24.

4. Two of the earliest Western Buddhologists interested in the Mahāyāna Sūtra tradition were H. Kern and E. Burnouf. Kern was mainly interested in the history of the Lotus Sūtra irrespective of the remaining Mahāyāna Sūtra tradition; Burnouf, the first European Buddhologist and a brilliant scholar, did not have enough Sanskrit manuscripts at his disposal to create a complete picture of the Mahāyāna Sūtra tradition. Migot, Conze and Lamotte were all interested in the Prajñāpāramitā Sūtras. An account and critique of their research on the Prajñāpāramitā Sūtras can be found in E. Conze, <u>The Prajñāpāramitā Literature,</u> 2nd ed. (Tokyo: Reiyukai Library, 1978), p. 1-10. Although Conze was deeply interested in the Prajñāpāramitā Sūtras he was not so drawn to the research of Early Mahāyāna and the subsequent

conflation of Sūtras which developed alongside them. Probably the best account of the Mahāyāna Sūtras, which is now very outdated, is by M. Winternitz, History of Indian Literature, Vol. 2, rev. ed. (Delhi: Motilal Banarsidass, 1983), p. 283-328.

Since an updated account of the Mahāyāna Sūtra tradition does not exist in a Western language, any student of the Mahāyāna Sūtra tradition must refer to Japanese research in general and critically evaluate Western scholarship on specific Sūtras -- for example the Saṃdhinirmocana Sūtra by E. Lamotte, the Laṅkāvatāra Sūtra by D. Suzuki, etc. Western research has produced a maze of studies on individual Sūtras with very little historical and doctrinal data linking them together. Aside from the differences in opinion about their chronology, this individualistic approach to the study of the Mahāyāna Sūtras has created a very patchy picture of the entire tradition.

5. For a discussion of this issue see J. W. de Jong, "The Study of Buddhism Problems and Perspectives," in Buddhist Studies by J. W. de Jong, ed. Gregory Schopen (Berkeley: Asian Humanities Press, 1979), p. 13-26.

6. Perhaps the best example of this tendency is the renowned work of T. R. V. Murti whose scholastic excellence in undeniable. There is no doubt that the Mādhyamika exegesis on Śūnyatā forms the core of both Vijñānavāda and the later Mādhyamika schools of philosophical Buddhism.

However, his approach to the explication of Mahāyāna Buddhism, one which places so much emphasis on one philosophical school, diverts too much attention to only one aspect of the entire picture of Mahāyāna Buddhism. Unfortunately, Murti devotes only four pages directly to the Mahāyāna Sūtras. See T. R. V. Murti, The Central Philosophy of Buddhism (London: George Allen & Unwin Ltd, 1960), p. 83-86.

7. For information regarding Nāgārjuna, see Nakamura, IB, p. 235-243.

8. See n. 4 of this section.

9. Ibid.

10. There are a few books on Mahāyāna Buddhism and its development, for example Nalinaksha Dutt, Mahāyāna Buddhism, new ed. (Delhi: Motilal Banarsidass, 1977). However, all of the information on Mahāyāna Buddhism in Western Languages has been written primarily by Indologists who were not linguistically adept in Chinese or Japanese. Without knowledge of Chinese and Japanese it is impossible to write a comprehensive analysis of the development of Mahāyāna Buddhism. Japanese research on the development of early Mahāyāna Buddhism and the Mahāyāna Sūtras, especially within the past thirty years, has far surpassed any comparable scholarship in the West.

11. This has been the first and only model proposed by the early European Buddhologists for the development of Mahāyāna Buddhism. It has gained large acceptance and has

been subsequently adopted by such eminent scholars as T. R. V. Murti, A. K. Warder and others. Even E. Conze adheres to this theory in Buddhist Thought in India (London: George Allen & Unwin Ltd, 1962), p. 195-201. However, a new model for the development of Mahāyāna has been proposed by A. Rawlinson whose source of inspiration is attributed to E. Conze. See A. Rawlinson, "The Position of the Aṣṭa-sāhasrikā Prajñāpāramitā," p. 3, 17,18.

12. Points of Controversy (Kathā-vatthu) , trans. Shwe Zan Aung and Mrs. Rhys Davids, Pāli Text Society: Translation Series, No. 5 (1915; rpt. London, The Pāli Text Society, 1979); Jiryo Masuda, trans., "Origin and Doctrine of Early Indian Buddhist Schools" (Samayabhedo 'paracana-cakra), Asia Major, 2(1925), p. 1-78.

13. One example is the Mūlasarvāstivādins, a sect normally considered to be the exemplar of conservative Buddhism, which may have contributed greatly to the development of the Bodhisattva concept. See H. Nakamura, IB, p. 113.

For another example, see Alex Wayman, The Lion's Roar of Queen Śrīmālā: A Buddhist Scripture on the Tathāgata-garbha Theory (New York: Columbia University Press, 1974), p. 37, n. 68.

14. As we have mentioned, a new model for Early Mahāyāna and its Sūtra tradition has already been proposed by A. Rawlinson (see, n. 2 above). The model proposed in this dissertation agrees with some of his basic premises,

but emphasizes different aspects; for instance the significance of the form of worship popular among the laity in the development of Early Mahāyāna Buddhism.

15. On this, see p. 13 of this dissertation.

16. For example, see H. Kern, Manual of Indian Buddhism, (1898; rpt., Delhi: Motilal Banarsidass, 1974), p. 73-88.

17. Sukumar Dutt, Buddhist Monks and Monasteries of India (London, George Allen, 1962), p. 53-92.

18. Ibid., p. 35-52; P. S. Jaini, "Śramaṇas: Their Conflict with Brahmanical Society." Chapters in Indian Civilization, 1, ed., Joseph W. Elder (Dubuque: Kendall/Hunt, 1970), p. 41, 42, 49-52, 63.

19. S. Dutt, BMMI, p. 53.

20. Hajime Nakamura, IB, p. 19.

21. S. Dutt, BMMI, p. 62-65.

22. Ibid., p. 54.

23. Ibid., p. 55.

24. Ibid., p. 18 for a map showing the locations of Buddhist monasteries.

See also H. Nakamura's description of this process, IB, p. 76, 77.

25. For information on this, see Nakamura, IB, p. 75.

26. Erich Frauwallner, The Earliest Vinaya and the Beginnings of Buddhist Literature, Serie Orientale Roma, 8 (Rome, Is.M.E.O., 1956), p. 174-176; Oldenberg, H., "Introduction to the Vinaya Texts from the Pāli," ed., Max

Muller, Sacred Books of the East, 13 (Oxford, Clarendon Press, 1881), p. xxxiii - xxxvi.

27. Sukumar Dutt, Early Buddhist Monachism, 2nd ed., (London: Asia Publishing House, 1960), p. 105, 106.

28. E. Frauwallner, The Earliest Vinaya, p. 152, n. 2.

29. S. Dutt, EBM, p. 105, 106.

30. Masao Shizutani, "Daijō Kyōdan no Seiritsu ni tsuite (1)," Bukkyō Shigaku, Vol. 13, No. 3 (1967), p. 156,157.

31. See n. 15.

32. A. Rawlinson, "The Position of the Aṣṭasāhasrikā Prajñāpāramitā," p. 17, 18: H. Nakamura, BI, p. 66, 164.

33. Ryūjō Yamada, "Daijō Bukkyō no Kōki," Indo no Bukkyō, ed., R. Yuki, 5th ed., Kōza Bukkyō, 3 (Tokyo: Daizo Shuppan, 1982), p. 136,137.

34. H. Nakamura, IB, p. 152.

35. Originally there appears to have been two groups of specialists: one responsible for the Sūtras (Sūtradharas) and one responsible for the Vinaya (Vinayadharas).

36. For one opinion about Buddhist literature before the composition of the Skandhaka, see Erich Fauwallner, The Earliest Vinaya and the Beginnings of Buddhist Literature, Serie Orientale Roma, 8 (Rome: Is.M.E.O., 1956), p. 153.

37. H. Oldenberg, "Introduction to the Vinaya Texts from Pāli," p. xii.

38. H. Nakamura, BI, p. 72.

39. This phenomenon is obvious from such texts as the Kathāvatthu and the Samayabhedo 'paracanacakra-sūtra.

40. The Lotus Sūtra makes use of dramatic narrative and parables to a greater extent than the Aṣṭasāhasrikā-prajñāpāramitā-sūtra whose content is much more philosophical and repetitious.

41. Edward Conze, The Prajñāpāramitā Literature Edward Conze, 2nd ed. (Tokyo: The Reiyukai, 1978), p. 5.

42. For the date of Aśoka, see H. Nakamura, IB, p. 91.

43. E. Conze, The Prajñāpāramitā Literature, p. 5.

44. Ibid., p. 6.

45. Ibid., p. 5; M. Shizutani, "Daijō Kyōdan no Seiritsu ni tsuite (1)," p. 150.

46. For doctrines which distinguish the Prajñāpāramitā Sūtras, see E. Conze, The Prajñāpāramitā Literature, p. 7.

47. Two notable exceptions to this are E. Conze (Ibid., p. 7) and Lambert Schmithausen. See his article, "On the Problem of the Relation of Spiritual Practice and Philosophical Theory in Buddhism," German Scholars in India, 2 (Bombay: Nachiketa Publications, 1976), p. 235-250.

48. H. Nakamura, IB, p. 78.

49. According to Narendra Nath Law, a sector of the laity did seriously practise the more introspective forms of meditation, see "Early Buddhism and the Laity," Studies in Indian History and Culture, London: Luzac & Co,

1925), p. 105, 106.

50. Naresh Mantri, The Lotus Sūtra a New Interpretation (Tokyo: Hokke Journal Co., Ltd, 1977) p. 107-110. See also H. Nakamura, IB, p. 85.

51. Akira Hirakawa, "The Rise of Mahāyāna Buddhism and Its Relationship to the Worship of Stūpas," Memoirs of the Tōyō Bunkō, 22 (Tokyo: The Toyo Bunko, 1963) p. 57-105; Shoki Daijō Bukkyō no Kenkyū, (Tokyo, Shunjusha, 1983), p. 549-592; "Daijō Bukkyō ni okeru Hokkekyō no Ichi," Hokke Shisō, ed. A. Hirakawa, Kōza Daijō Bukkyō, 4 (Tokyo: Shunjusha, 1983), p. 15-20.

52. M. Shizutani, "Daijō Kyōdan no Seiritsu ni tsuite (1)," p. 146-174.

53. M. Shizutani, "Daijō Kyōdan no Seiritsu ni tsuite," p. 148, 149.

54. Ibid., p. 159-165.

55. Ibid.

56. One of these incredible descriptions is even mentioned by Vasubandhu in the SPU (T.1519, 10:b1,2). In Chapter 21/20 "Supernatural Powers of the Tathāgata" the Buddha sticks out his tongue which reaches up to the world of Brahma. Out of the pores of his tongue come rays of various colors which illuminate all the worlds in the ten directions.

57. Chapter 19/18 "Dharmabhāṇakānuśaṃsā-parivarta" of the Lotus Sūtra.

Notes to Part I, Chapter Two

1. For example, see T. R. V. Murti, The Central Philosophy of Buddhism, p. 55; Maurice Winternitz, A History of Indian Literature, Vol. II (1927; rpt., Delhi: Motilal Banarsidass, 1983), p. 283.

Actually the "Nine Dharmas" represent a rather late Buddhist tradition in Nepal.

2. Rawlinson has also suggested the division of Śīla, Prajñā, and Samādhi for Mahāyāna Sūtras, see "The Ambiguity of the Buddha-nature Concept in India and China," Early Ch'an in China and Tibet, ed., Whalen Lai & Lewis Lancaster, Berkeley Buddhist Studies Series, 5 (Berkeley: University of California, 1983), p. 262.

3. For example the doctrine of ten stages of the Bodhisattva path comprising the Daśabhūmika-sūtra, the Ekayāna doctrine in the earliest strata of the Lotus Sūtra, the doctrine of Wisdom and Emptiness in the Ratnaguṇasaṃcaya-gāthā. All of these are mentioned in the Śrīmālādevīsiṃhanāda-sūtra, a Middle Mahāyāna Sūtra.

4. Jikido Takasaki, "Sources of the Laṇkāvatāra and its Position in Mahāyāna Buddhism," Indological and Buddhological Studies: Volume in Honour of Professor J. W. de Jong on his Sixtieth Birthday, ed., L. A. Hercus, et al. (Canberra: Faculty of Asian Studies, 1982), p. 546, 547.

5. One example where this criterion is misleading is the Lotus Sūtra. One of its earliest translations was by Dharmarakṣa (T.263) in 268 A.D. The most popular version was completed by Kumārajīva in 406 A.D. Although T.263 was translated earlier that T.262 it appears to be a later version of the Lotus Sūtra (Nakamura, IB, p. 184, n. 7).

6. Takasaki, "Sources of the Laṇkāvatāra," p. 545.

7. A. Hirakawa, "The Rise of Mahāyāna Buddhism and Its Relationship to the Worship of Stūpas," p. 100-102.

8. H. Nakamura, IB, p. 187.

9. E. Conze, Prajñāpāramitā Literature, p. 1.

10. Conze also suggests that the first half of the Ratnaguṇa may be earlier, see The Perfection of Wisdom in Eight Thousand Lines and its Verse Summary, Wheel Series 1 (Bolinas: Four Seasons Foundation, 1973), p. x,xi.

For Sūtras which may even be earlier than these, see Akira Hirakawa, Shoki Daijō Bukkyō no Kenkyū (Tokyo: Shunjusha, 1968), p. 132.

11. For example, see Ryūjō Yamada, Daijō Bukkyō Seiritsuron Josetsu (Kyoto: Heirakuji Shoten, 1959), p. 197-228; neither Hajime Nakamura nor Akira Hirakawa appear to clearly state a position regarding the specific dates of the earliest Sūtras.

12. A. Hirakawa, Shoki Daijō Bukkyō no Kenkyū, p. 133.

13. H. Nakamura, IB, p. 152; Masao Shizutani, Shoki Daijō Bukkyō no Seiritsu Katei (Kyoto: Hyakkaen, 1974), p. 47-50, 273-274.

14. Nakamura, IB p. 104-108.

15. For example the Aṣṭasāhasrikāprajñāpāramitā-sūtra, the Avataṃsaka-sūtra and the Laṇkāvatāra-sūtra.

16. The Avataṃsaka-sūtra is a good example of this.

17. T. 2069, 52:c27.

18. The Lotus Sūtra is mentioned over twenty times in the Ta-chih-tu-lun ascribed to Nāgārjuna, see Shinjō Suguro, "Ancient Indian Buddhists' Comments on the Lotus Sutra," in Hokkekyō no Seiritsu to Tenkai, ed. by Yenshō Kanakura (Kyoto: Heirakuji Shoten), p. 16.

The authorship by Nāgārjuna of the Ta-chih-tu-lun is also problematic. On this see, R. Hikata, Suvikrāntavikrāmi-Paṛiprcchā Prajñāpāramitā-Sūtra, (Kyoto, Rinsen Book Co., 1983), p. lii-lxxv.

19. Ibid., S. Suguro, "Ancient Indian Buddhists' Comments on the Lotus Sūtra."

20. The term Ekayāna occurs once in the Daśabhūmika-sūtra (T.1522, 191:b13) and several times in the larger Perfection of Wisdom Sūtra.

21. H. Nakamura, IB, p. 187.

22. Yūichi Kajiyama, "Hannya Shisō no Seijō," Hannya Shisō, ed., A. Hirakawa, et al., Kōza Daijō Bukkyō, 2 (Tokyo, Shunjusha, 1983), p. 20.

23. See Paul Harrison's discussion of this Sūtra in The Tibetan Text of the Pratyutpanna-buddha-saṃmukhāvasthita samādhi-sūtra, Studia Philologica Buddhica Monograph Series I (Tokyo: The Reiyukai Library, 1978), p. ix.

24. For a discussion on these Sūtras, See H. Nakamura, IB, p. 224, 195.

25. For a discussion of the chronology of some of these Sūtras in English, see H. Nakamura, IB, p. 230.

26. Ibid., p. 231.

27. Ibid, p. 318-321.

28. There are, of course, chronologies and opinions about the dates of various Mahāyāna Sūtras found in English works on Indian Buddhism. However, since these dates and opinions are not based on any knowledge of Japanese scholarship they are, in many cases, incorrect. Moreover they differ from book to book. For example, the Appendix (p. 382-385) in Har Dayal's invaluable work The Bodhisattva Doctrine in Buddhist Sanskrit Literature (rpt., Delhi: Motilal Banarsidass, 1970) contains a number of errors. These include his date for the appended chapters of the Lotus Sūtra which were probably added during the first and second centuries A.D.; Vajracchedika-sūtra which some Japanese scholars place in the first or second century A.D.; Daśabhūmika-sūtra which is an Early Mahāyāna Sūtra composed well before the third century A.D.; Samādhirāja-sūtra whose lower limit, based on Schopen's analysis ("Sukhāvatī as a Generalized Religious Goal," p. 204) should be the second century A.D. Chronological discussions in other Western books on Buddhism tend to be less accurate than Har Dayal's analysis.

29. For a discussion on these three Sūtras, see Nakamura, IB, p. 226, 230; Alex Wayman, Śrīmālā, p. 2,3; Etienne Lamotte, Saṃdhinirmocana Sūtra, p. 25; Jikido Takasaki, "Sources of the Laṅkāvatāra," p. 564.

30. Jikido Takasaki, "Sources of the Laṅkāvatāra," p. 564.

Notes to Part I, Chapter Three

1. H. Nakamura, _IB,_ p. 183-185.

2. A project to publish all of the Sanskrit manuscripts of the Lotus Sūtra is being completed in fifteen volumes by the Institute for the Comprehensive Study of the Lotus Sūtra at Rissho University. It includes 32 Sanskrit manuscripts and five editions of the Lotus Sūtra.

3. Shōkō Watanabe, "Hokkekyō Genten no Seiritsu ni kansuru Ichikōsatsu," _Hokkekyō no Seiritsu to Tenkai,_ ed., Y. Kanakura, Hokkekyō Kenkyū, 3 (Kyoto: Heirakuji Shoten, 1970), p. 5 of English abstract; p. 105-108. For a discussion of the attempts to establish the relationships between the various manuscripts, see M. Pye, _Skilful Means,_ (London: Stephen Austin, 1978), p. 168-178.

4. Seventeen translations are listed in the Chinese catalogues, see H. Nakamura, _IB,_ p.185; Yukio Sakamoto, "Chūgoku ni okeru Hokkekyō Kenkyūshi no Kenkyū," _Hokkekyō no Chūgokuteki Tenkai,_ ed., Y. Sakamoto, Hokkekyō Kenkyū, 4 (Kyoto: Heirakuji Shoten, 1972), p. 3-8.

5. For a study of the difference between T.264 and the other Chinese translations see Kōken Sasaki, "Tembon Myōhōrengekyō no Yakushutsu," _Hokkekyō no Chūgokuteki Tenkai,_ ed., Y. Sakamoto, Hokkekyō Kenkyū, 4 (Kyoto:

Heirakuji Shoten, 1972), p. 221-250: English abstract, p. 9,10.

6. For a general discussion on Kumārajīva's translation techniques see, R. Robinson, Early Mādhyamika in India and China (Madison: University of Wisconsin Press, 1967), p. 77-88. One example of Kumārajīva's style of interpretive translation in his version of the Lotus Sūtra is the ten Jushih 如是 at the beginning of Chapter Two, see Y. Sakamoto, "Hokkekyō no Kyōri," Hokkekyō no Seiritsu to Tenkai, ed. Y. Kanakura, Hokkekyō Kenkyū, 3 (Kyoto: Heirakuji Shoten, 1970), p. 278; English abstract, p. 11. See also H. Nakamura, IB, p. 185.

Kumārajīva's interpretive style is also reflected in his translation of the Vimalakīrtinirdeśa-sūtra (Nakamura, IB, p. 225.

7. H. Nakamura, IB, p. 184, n. 7; M. Pye, Skilful Means, p. 171-173.

8. A. Yūyama, A Bibliography of the Sanskrit Texts of the Saddharmapuṇḍarīkasūtra, Oriental Monograph Series, 5 (Canberra: Australian National University Press, 1970), p. 71-75.

9. A. Rawlinson, "The Position of the Aṣṭasāhasrikā Prajñāpāramitā in the Development of Early Mahāyāna," Prajñāpāramitā and Related Systems in Honor of Edward Conze, ed. L. Lancaster, Berkeley Buddhist Studies Series, 1 (Korea, 1977) p. 7, 18, 21: H. Nakamura, IB, p. 101.

10. H. Kern, The Saddharma-puṇḍarīka or Lotus of the

True Law, Sacred Books of the East, 21 (1884; rpt. New York: Dover, 1963), p. x, xi.

11. A. Rawlinson, "Position of Aṣṭasāhasrikā," p. 5; H. Kern, Saddharma-puṇḍarīka, p. xviii, xix.

12. A. Rawlinson, "Position of the Aṣṭasāhasrikā, " p. 5.

13. A Hirakawa, "Daijō Bukkyō ni okeru Hokkekyō no Ichi," Hokke Shisō, ed., A. Hirakawa, et al., Kōza Daijō Bukkyō, 4 (Tokyo: Shinjusha, 1983), p. 8.

14. M. Pye, Skilful Means (London: Stephen Austin, 1978), p. 177-179.

15. Ryōkō Mochizuki, "Hokkekyō no Seiritsushi," Hokke Shisō, ed. A. Hirakawa et al., Kōza Daijō Bukkyō, 4 (Tokyo: Shinjusha, 1983), p. 48-57.

16. A. Hirakawa, "Daijō Bukkyō ni okeru Hokkekyō no Ichi," p. 7,8; "Daijō Bukkyō no Seiritsu to Hokkekyō no Kankei," Hokkekyō no Bunka to Kiban, ed., K. Tsukamoto, Hokkekyō Kenkyū, 9 (Kyoto: Heirakuji Shoten, 1982), p. 3-14.

17. His exposition in "Daijō Bukkyō ni okeru Hokkekyō no Ichi," is somewhat confused regarding this (p. 8), but his position is clarified in "Daijō Bukkyō no Seiritsu to Hokkekyō no Kankei," p. 6.

18. Ibid.

19. A. Hirakawa, "Daijō Bukkyō ni okeru Hokkekyō no Ichi," p. 8.

20. Ibid. "Daijō Bukkyō no Seiritsu to Hokkekyō no

Kankei," p. 9.

21. A. Hirakawa, "Daijō Bukkyō ni okeru Hokkekyō no Ichi, " p. 8.

22. Ibid.

23. The doctrines of the Lotus Sūtra are discussed in a number of books and articles: for example, H. Nakamura, IB, p. 189-190; M. Pye, Skilful Means; Naresh Mantri, The Lotus Sūtra: A New Interpretation (Tokyo: Hokke Journal Co., 1977); A. Rawlinson, "Position of the Aṣṭasāhasrikā"; F. Kotatsu, "One Vehicle or Three?" trans., Leon Hurvitz, Journal of Indian Philosophy, Vol. 3 (1975), p. 79-166; L. Hurvitz, "The Lotus Sūtra in East Asia: A Review of Hokke Shiso," Monumenta Serica, Vol. 29 (1970-1971), p. 697-761.

24. H. Nakamura, IB, p. 192, 204.

25. H. Nakamura considers the Bodhisattva as an apostle to be an idea unique to the Lotus Sūtra, see H. Nakamura, IB, p. 190. It is difficult to say whether the Ekayāna doctrine actually originated with the Lotus Sūtra since we do not possess all of the manuscripts for the entire corpus of Early Mahāyāna Sūtras. It is important to note, however, that the later Mahāyāna tradition seems to point to this Sūtra as the locus of the Ekayāna doctrine.

26. Ryōkō Mochizuki, "Hokkekyō ni okeru Hibōsha no Keifu," Hokkekyō no Seiritsu to Tenkai, ed., Y. Kanakura, Hokkekyō Kenkyū, 3 (Kyoto: Heirakuji Shoten, 1970), p. 644, 648.

27. Shinjō Suguro, "Hokkekyō no Ichijō Shisō -- Bukkyō to Bosatsujō to no Kankei ni tsuite," p. 191-206.

28. Yogācāra philosophy appears to have developed from the second to fourth century A.D. It is interesting that in respect to the Triyāna doctrine the Yogācārins are aligned with the position found in the Prajñāpāramitā-sūtras. From Vasubandhu's commentary to the Daśabhūmika-sūtra (T.1522) the paths of the Arhats and Pratyekabuddhas appear to be included in the ten stages of the Bodhisattva path. The differentiation between the Hīnayāna and the Mahāyāna paths occurs between the seventh and eighth stage. Only Bodhisattvas can progress to the eighth stages where they attain irreversibility in the Mahāyāna path. The study of Vasubandhu's commentary on the Daśabhūmika-sūtra should be a research priority since it contains invaluable information about the system of the Bodhisattva path. According to Matsuda (interview: June 16, 1985, Kyoto), the Chinese version of the DS is different from the Tibetan translation. This is understandable, since we know that the Chinese translation was revised and edited. The difference between these manuscripts is also an important topic for subsequent research.

29. For a delineation of the three paths and their respective enlightenments, see E. Obermiller, The Doctrine of Prajñā Pāramitā as Exposed in the Abhisamaya ālaṃkāra of Maitreya (1932; rpt., Oregon: Canon Publi-

cations, 1984), p. 14-48.

30. This teaching is found in the second chapter "Upāyakauśalya-parivarta" of the Lotus Sūtra. The passage regarding the Buddha teaching only Bodhisattvas does not occur in the Sanskrit manuscripts. For example see Wogihara and Tsuchida's edition (hereinafter abbreviated as W.T.), p. 40 (II,13), l. 4-8 for the passage corresponding to T. 262, 7:b28 which contains this statement (諸佛如来但教化菩薩事). The concept that everyone will become a Buddha occurs in both the Sanskrit manuscripts and Kumārajīva's version: W.T. p. 47 (II.20), l. 24, te sarvi bodhāya abhūṣi lābhinaḥ; T. 262, 8:c25 (皆已成佛道).

31. Ibid.

32. According to Wayman this type of doctrine is posposed in the Ekayāna theory found in the Śrīmālādevī siṃhanāda-sūtra, see A. Wayman The Lion's Roar of Queen Śrīmālā (New York: Columbia University Press, 1974), p. 24-29.

33. There is no doctrine regarding any stages of the Bodhisattva path in the Lotus Sūtra. This is another indication that it was formulated by a different sort of Buddhist community than the one responsible for the earliest Prajñāpāramitā doctrine. A discription of the way a Bodhisattva should practise is found in Chapter Nineteen (Eighteen in the Sanskrit manuscripts) "Dharmabhāṇaka-anuśaṃsā-parivarta."

34. The dialogue about the meaning of Ekayāna in China took the form of a controversy about whether the Ekayāna was a separate vehicle, superior to the other three (Arhat-, Pratyekabuddha-, Bodhisattva-yāna), or whether it was a synonym for the Bodhisattva/Mahāyāna. This controversy is known as the discussion regarding the three carts versus the four carts. Its inception can be traced to the doctrinal inconsistency of the Lotus Sūtra itself and the 'Parable of the Burning House' in Chapter Three "Aupamya-parivarta." This controversy is a popular topic in Japanese scholarship and many articles have been written on it. See n. 27 above for one reference.

34. D.S. Ruegg, La Théorie Tathāgatagarbha et du Gotra, Publications de l'École Française d'Extrême-orient, 70 (Paris: École Française d'Extrême-orient, 1969), p. 189-235; "The gotra, ekayāna and tathāgatagarbha theories of the Prajñāpāramitā according to Dharmamitra and Abhayākaragupta," Prajñāpāramitā and Related Systems, ed. L. Lancaster, Berkeley Buddhist Studies Series, 1 (Korea: 1977), p. 283-312; Le Traité du Tathāgatagarbha de Bu Ston Rin Chen Grub (Paris, 1973).

Notes to Part I, Chapter Four

1. See Part I, Chapter Two "A Short Chronology of Some Major Mahāyāna Sūtras," p. 40-43.

2. A. Hirakawa, ed., Index to the Abhidharma-kośabhāṣya, Pt. i, p. xxiii.

3. J. Takakusu, "The Life of Vasubandhu," T'oung Pao, Serie II, Vol. V (1904), p. 296.

4. It occurs three times in Lamotte's Tibetan edition, see E. Lamotte, Saṃdhinirmocana Sūtra: l'Explication des Mystères (Paris: Adrien Maisonneuve, 1935), p. 74, 80, 147. In Bodhiruci's translation it also occurs three times but in different places in the manuscript (T.675, 665:c25; 671:c19; 684:c18). Any complete study of the Ekayāna doctrine in the Saṃdhinirmocana-sūtra would have to include an analysis of its occurrence in the Tibetan edition and the five Chinese versions. For an overview of these manuscripts see E. Lamotte, Saṇdhinirmocana Sūtra, p. 8-12.

5. T.675, 665:c25.

6. T.675, 671:c13-29, 672:a1-2. For a translation of the Tibetan version of this section, see E. Lamotte, Saṃdhinirmocana Sūtra, p. 198:14.

7. The phraseology sounds like a quotation from the "Upāyakauśalya-parivarta" of the Lotus Sūtra, for example compare T.675, 671:c18 (唯一清淨道更無第二) to

T.262, 7:c9 (無有餘乘唯一佛乘), or T.262, 7:b3 (無有餘乘若二若三); also W.T., p. 39 (II.12), l. 26-28 (tad anena api Śāriputra paryāyeṇa evam veditavyaṃ yathā na asti dvitīyasya yānasya kva cid daśasu dikṣu loke prajñaptiḥ kutaḥ punas tṛtīyasya).

8. T.675, 684:c17-24. For a translation of the Tibetan version of this passages see E. Lamotte, Saṃdhinirmocana Sūtra, p. 255,256:32.

9. Zuiryu Nakamura, "Nyoraizō to Hokkekyō no Hōshinkō," Hokkekyō no Seiritsu to Tenkai, ed., Y. Kanakura, Hokkekyō Kenkyū, 3 (Kyoto: Heirakuji Shoten, 1970), p. 179-210, English abstract, p. 8-10.

It does not say that everyone possesses the Buddha-nature in the Lotus Sūtra, but Hirakawa interprets the meaning of Ekayāna in the Lotus Sūtra to mean this, see A. Hirakawa, "Hokkekyō ni okeru 'Ichijō' no Imi," Hokkekyō no Seiritsu to Tenkai, ed., Y. Kanakura, Hokkekyō Kenkyū, 3 (Kyoto: Heirakuji Shoten, 1970), p. 579-585, 595.

10. See p. 53 of this dissertation.

11. The best research on Gotra is by S. Ruegg, La Théorie Tathāgatagarbha et du Gotra (Paris; École Française d'Extrême-orient, 1969) and J. Takasaki, Nyoraizō Shisō no Keisei (Tokyo: Shunjusha, 1974), p. 127-314.

12. T.675, 671:c20-28.

13. A. Wayman, The Lion's Roar of Queen Śrīmālā, p.

37.

14. Chapter Three "Clarifying the Final Meaning," see A. Wayman's translation, Ibid., p. 78-107. Over half of this Sūtra is devoted to the exposition of Ekayāna.

Although Prof. Wayman has stated that his translation fits well with the Chinese versions (Ibid. xv) his English translation appears to be quite different from Guṇabhadra's rendition, T.353, and may well more faithfully reflect the Tibetan manuscript.

15. A. Hirakawa, "Hokkekyō ni okeru 'Ichijō' no Imi," p. 601-603.

16. Prof. Wayman in the Introduction to his translation of the Śrīmālādevīsiṃhanāda-sūtra establishes that it was created in southern India by the Mahāsaṇghika's but he makes no comment as to the possibility of the Lotus Sūtra having influenced the formulation of its Ekayāna doctrine. (A. Wayman The Lion's Roar of Queen Śrīmālā, p. 1-4, 7,8.)

Based on the contents of Chapter 5 in Guṇabhadra's translation, there is clarification of certain ambiguities in the Ekayāna doctrine as it is proposed in the Lotus Sūtra. It is because of these ambiguities that the doctrine appears to be in an early stage of development in the Lotus Sūtra. For example the Lotus Sūtra does not explain how everyone can attain Buddhahood, just that they can. In the Śrīmālādevīsiṃhanāda-sūtra there is a clear explanation: see, T.353, 220:c19-26 where it explains that

the Śrāvakas and Pratyekabuddhas are certain to achieve the highest complete enlightenment. The reason is that their Yāna is included in the Mahāyāna. Here is the explanation:

> "The Mahāyāna is the Buddhayāna. Therefore the Triyāna is the Ekayāna. One who has attained the Ekayāna will attain the highest complete enlightenment. The highest complete enlightenment is the realm of Nirvāṇa. The realm of Nirvāṇa is the Dharmakāya of the Tathāgata. One who has obtained the absolute Dharmakāya, which is the absolute Ekayāna, is no different from the Tathāgata and no different from the Dharmakāya. The Tathāgata is the Dharmakāya. One who has attained the absolute Dharmakāya has also attained the absolute Ekayāna. That which is absolute is limitless and unceasing."

17. Yukio Sakamoto, "Chūgoku Bukkyō to Hokke Shisō no Renkan," Hokkekyō no Shisō to Bunka, ed., Y. Sakamoto, Hokkekyō Kenkyū, 1 (Kyoto: Heirakuji Shoten, 1965), p. 517-529.

18. See p. 70-73 of this dissertation.

19. T.1579, 744:a19-29; b:1-5.

20. See n. 3 above.

21. See p. 70-73 of this dissertation.

22. T.1519, 3:a6,7 (Ekayāna); 6:b6 (Ekabuddhayāna); 7:a29,b1 (Ekabuddhayāna); 7:b9 (Ekabuddhayāna); 7:b13 (Ekabuddhayāna); 7:b29 (Ekabuddhayāna) two times; 7:c6 (Ekayāna); 7:c7 (Ekayāna); 7:c26 (Ekabuddhayāna); 8:c16 (Ekamahāyāna); 9:a1 (Ekayāna<dharma>); 9:a21 (Ekayāna). The three occurrences in quotations from the Lotus Sūtra

are: 7:b9 (Ekabuddhayāna); 7:b13 (Ekabuddhayāna); 7:c26 (Ekabuddhayāna).

23. See p. 56-58 of this dissertation.

24. The single occurrence of Ekayāna is in his commentary to the Daśabhūmika-sūtra (T.1522: b,22). The commentaries which have been examined for this term are listed on p. 106 of this dissertation, and includes T.1511.

25. This may not be the case for Uttamayāna which really means the "best Vehicle." For its occurrence in the SPU, see T.1519, 8:b20,25,26. For the occurrence of Tathāgatayāna, see T.1519, 8:b10.

26. The term Tathāgatagarbha does not appear in any of Vasubandhu's other Sūtra-commentaries. It does occur in the Mahāyānasaṃgraha-bhāṣya, see J. Takasaki, "Shindai-yaku Shōdaijōron Seshin-yaku ni okeru Nyoraizōsetsu -- Hōshōron to no Kankei," p. 257,258.

27. T.1519, 3:a6,7.

28. T.1519, 6:b5,6.

29. T.1519, 7:a28,29; b1,2.

30. T.1519, 7:b9,10.

31. T.1519, 7:b11-13.

32. T.1519, 7:b18,19.

33. T.1519, 7:b25,26; T. 262, 7:b22,23; W.T. p. 39 (II, 11,12), l.26-28.

34. T.1519, 7:b26-29.

35. T.1519, 7:c7-9.

36. T.1519, 7:c24-26.

37. A quotation from Chapter II "Upāyakauśalya-parivarta" of the Lotus Sūtra, W.T. p. 47 (II,20), Verse 82. It corresponds to T.1519, 7:c27,28 and T.262. 8:c24,25.

38. T.1519, 7:c27-29; 8:a1,2.

39. For a discussion on the three Identities, see p. 121 of this dissertation.

40. T.1519, 8:c15-17.

41. T.1519, 8:c25-29: 9:a1-3.

42. T.1519, 9:a22-25.

43. For information about the four types of Śrāvakas see: S. Matsumoto, "Yuishikiha no Ichijō Shisō ni tsuite -- Ichijō Shisō no Kenkyū (2) --," Komazawa Daigaku Bukkyō Gakubu Ronshū, Vol. 13 (1982), p. 305-297; J. Takasaki, Nyoraizō no Keisei, p. 444 and "Sources of the Laṅkāvatāra and its Position in Mahāyāna Buddhism," p. 565; S. Suguro, "Indo ni okeru Hokkekyō no Chūshakuteki Kaishaku," Hokkekyō no Seiritsu to Tenkai, ed., Y. Kanakura, p. 384 and English abstract, p.17; E. Ōchō, Hokke Shisō (Kyoto: Heirakuji Shoten, 1969), p. 216, 218-220; H. Ui, Yugaron Kenkyū, Daijō Bukkyō Kenkyū, 2 (Tokyo: Iwanami Shoten, 1979) p. 141.

For the occurrence of this doctrine in the Yogācārabhūmi-śāstra see T.1579, 744:a19-29; b:1-5.

44. S. Matsumoto, "Yuishikiha no Ichijō Shisō ni tsuite," p. 304, 303.

45. The Sanskrit reconstruction for these terms is

based on J. Takasaki, "Sources of the Laṅkāvatāra and its Position in Mahāyāna Buddhism," p. 565.

For this passage in the SPU see T.1519, 9:a15-20.

Although Vasubandhu does not refer to the Śrāvakas using the term Gotra, the term does occur in the compound Buddhagotra which is equated with the Dharmakāya (T.1519, 7:a27).

46. T.1519, 9:a19.

47. S. Matsumoto, "Yuishikiha no Ichijō Shisō ni tsuite," p. 302.

48. T.1579, 744:a21,22.

49. See p. 57 of this dissertation.

50. For information on the Prakṛtisthagotra, see J. Takasaki, Study on the Ratnagotravibhāga, p. 30, 288; S. Ruegg, La Théorie du Tathāgatagarbha et du Gotra, index p. 522, 524 for references.

For one explanation of these two terms see D. S. Ruegg, "The gotra, ekayāna, and tathāgatagarbha theories of the Prajñāpāramitā according to Dharmamitra and Abhayākaragupta," p. 300.

51. Ibid.

52. This is a hypothetical statement, but it is consistent with the Ekayāna doctrine expressed in the SPU and with Yogācāra philosophy.

S. Suguro has done the most research to substantiate this hypothesis, but any final conclusion is premature until all of Vasubandhu's Sūtra-commentaries have been

examined. (S. Suguro, "Indo ni okeru Hokkekyō no Chūshakuteki Kaishaku," p. 384-386.)

S. Suguro, "Indo ni okeru Hokkekyō no Chūshakuteki Kaishaku," p. 384-386, 390. On p. 390 he quotes a passage from the Mahāyānasaṃgraha-bhāṣya which explains that the Śrāvakas are equal to the Buddhas regarding Dharmatā but they have not yet accomplished the Dharmakāya. On page 385 he proposes that Vasubandhu is indicating two Dharmakāyas: the Dharmakāya where there is the potential for becoming a Buddha and the Dharmakāya before enlightenment. He then goes on to equate this with the Prakṛtistha-gotra and the Samūdānita-gotra in the Yogācāra system.

53. The four occurrences of Tathāgatagarbha are: T.1519, 6:a12,13; 9:b17; 9:b21; 9:b22,23.

54. T. 1519, 6:a12,13. J. Takasaki, Nyoraizō Shisō no Keisei, p. 424 explains this passage and its connection to Tathāgatagarbha-related Sūtras.

55. T. 1519, 9:b17,18.

56. T.1519, 9:b19-21.

57. T.1519, 9:b22-23.

58. For information regarding these four terms see J. Takasaki, A Study on the Ratnagotravibhāga, p. 39.

59. They may occur in Vasubandhu's works extant only in Tibetan which I am unable to check.

60. A. Wayman, The Lion's Roar of Queen Śrīmālā, p. 6.

61. J. Takakusu, "The Life of Vasubandhu," T'oung Pao, Serie II, Vol. V (1904), p. 292.

62. See D.S. Ruegg, "The *gotra, ekayāna* and *tathāgatagarbha* theories of the Prajñāpāramitā according to Dharmamitra and Abhayākaragupta," p. 302 where he mentions this connection also in association with Śūnyatā.

Notes to Part I, Chapter Five

1. The first translation of the Lotus Sūtra, T.263, was by Dharmarakṣa in 286 A.D. This never gained much popularity because its opaqueness.

2. See Part II, Chapter Two of this dissertation.

3. Among the commentators were Seng-chao 僧肇, Tao-an 道安 and Hui-kuan 慧觀.

Takao Maruyama, "Hokkekyōron no Tachiba," Hokke Shisō, ed., A. Hirakawa, et al., Kōza Daijō Bukkyō, 4 (Tokyo: Shunjusha, 1983), p. 198.

4. Ibid., 199.

5. The texts he quotes from most frequently are the Śrīmālādevīsiṃhanāda-sūtra, the Buddhagotra-śāstra and the Mahāyānasaṃgraha-śāstra.

6. T. Maruyama, "Hokkekyōron no Tachiba," p. 199.

7. See n. 34, Part I, Chapter Three of this dissertation.

8. T. Maruyama, "Hokkekyōron no Tachiba," p. 199.

9. The Ryūdōroku is found in the Nihon Bussho Zenshū, Vol. 95, No. 855.

10. For a list of these, see Taichi Kusaka, Taigaku Shishin (Kyoto: Shoin, 1937), p. 168-171.

11. In Vol. 49 of the Nihon Daizōkyō (Tokyo: Suzuki Research Foundation, 1975), p. 1-14.

12. J. Takasaki, "Hokkeron Kamon," Nihon Daizōkyō, Vol. 97, No. 176 (1977), p. 343.

13. Ibid., p. 343, 344.

14. In Vol. 49 of Nihon Daizōkyō (Tokyo: Suzuki Research Foundation, 1975), p. 15-349.

15. Ibid., Hokke Ronki, p. 15, l. 4.

16. J. Takasaki,"Hokke Ronki," Nihon Daizōkyō, Vol. 97, No. 177 (1977), p. 345:a.

17. Ibid., p. 344:b.

18. Ibid., p. 346:a.

19. Ibid.

20. Ibid., p. 347:b.

21. In Vol. 24 of Dainihon Bukkyō Zensho, p. 170-174.

22. See p. 59-66 of this dissertation.

23. For a discussion on his position regarding the Sravakas, see Kenneth Ch'en, Buddhism in China (Princeton: Princeton University Press, 1964), p. 309.

24. Ryoshu Misaki, "Hokkeron Shishu Shōmon Nikki," Nihon Daizōkyō, Vol. 97, No. 469 (1977), p. 51:a.

25. See n. 10 above.

Notes to Part II, Chapter One

1. E. Ōchō, Hokke Shisō, p. 223. His comment is mentioned by M. Pye, Skilful Means, p. 182 in his short discussion on the SPU.

2. See p. 71,72 of this dissertation.

3. See p. 67-69 of this dissertation.

4. Both translators are associated with T.1522. Bodhiruci is associated with T.1511; 1512; 1524; 1531; 1532. He is responsible for the translation of the majority of Vasubandhu's Sūtra-commentaries.

5. Ibid.

6. J. Takakusu, "The Life of Vasubandhu," p. 292.

7. T. 2068, 52:b28.

8. T. 2068, 54:b11.

9. For this list, see p. 100 of this dissertation.

10. It is mentioned in the catalog of Bu ston gsuṅ rab rin po che. For information on this, see Yenshu Kurumiya, "A Note of the Seventeen Distinctive Names of Saddharmapuṇḍarīka Sūtra," Indogaku Bukkyōgaku Kenkyū, Vol. 25, No. 2 (1977), p. 977, n. 4.

In the Shōwa Hōbō Sōmokuroku, Vol. 2, p. 277:c it says that the Chinese translation of the SPU agrees with the Tibetan translation.

11. T.2154, 607:c3

12. This information is consistant throughout the

Chinese catalogs. For a summary of the information they contain see, Mitsutaka Kimura, "Hokkekyōron ni okeru Ni San no Mondai," Shukyō Kenkyū, Vol. II, No. 1 (1940), p. 105-112.

13. T.1522. For a discussion on their translation of the DS , see Stanley Weinstein, "The Concept of Ālaya-vijñāna in Pre-T'ang Chinese Buddhism," Bukkyō Shisōshi Ronshū (Tokyo: Daizō Shuppan, 1964), p. 34, 35.

14. Takao Maruyama, "Hokkekyōron no Tachiba," Hokke Shisō, ed., A Hirakawa, et al., Kōza Daijō Bukkyō, 4 (Tokyo, Shunjusha, 1983), p. 195.

15. Jikido Takasaki, Ratnagotravibhāga, p. 7,8.

16. ND, Vol. 49, p. 15:a4; T.1818, 785:a15;17,18.

17. Enchin had two versions of Bodhiruci's alleged translation of the SPU. These two versions seem to cover most of the variant readings between T.1520 and T.1519. Chi-tsang's SPU manuscript more frequently agrees with T.1520 than with T.1519. For example: 1) T.1520, 10:c22 and T.1818, 787a:28 in contrast to T.1519, 1:b6 where Enchin lists both readings, ND, Vol. 49, p. 16:b12; 2) T.1520, 11:a1 and T.1818, 787:b7,8 in contrast to T.1519, 1:b9 where Enchin agrees with T.1520 and T.1818, ND, Vol. 49, p.17:b9.

18. See n. 12 above.

M. Kimura, "Hokkekyōron ni okeru Ni San no Mondai," p. 105.

19. Ibid., p. 105 (T.2034, 86:a,b,c).

20. Ibid. (T.2034, 115:a4).

21. Ibid., p. 106 (T.2146, 141:a; T. 2147, 153,b; T2148, 18:a,b).

23. Ibid., p. 106, 107 (T.2149, 295:c).

24. Ibid., p. 107 (T.2151, 364:c22-29; 365:a1-26).

25. Ibid., p. 107 (T.2153, 407:a,b).

26. Ibid., p. 107, 108 (T.2153, 466:c8).

27. Ibid., (T. 2154, 540:b).

28. Ibid.

29. Ibid., p. 108 (T.2154, 541:a-c and 552:a).

30. Ibid., (T.2154, 607:b,c).

31. Ibid., (T.2154, 607:c).

32. 妙法華経憂波提舍. Ibid.

Kimura's article explains the various entries for the SPU in the Chinese catalogs up to 1609 A.D. For the purpose of this study it is not necessary to include all of this information.

33. See n. 19 above.

34. T.1818, 786:a15-19; b1-13.

35. See n. 19 and 20 above.

36. For a critical analysis of the *Li-tai-san-pao-chi*, see Akira Hirakawa, "Kyōroku no Mondaiten," *Bukkyōgaku*, Vol. 5 (1978), p. 36-39.

37. See n. 21 above.

38. See M. Kimura, "Hokkekyōron ni okeru Ni San no Mondai," p. 114-130 where he lists many of the differences

found between the two versions. An example is 隨順威儀 in T.1520, 10:c20 and 威儀隨順 in T.1519, 1:b3.

39. Ibid. An example is 釋 in T.1520, p. 10 n. 17 and 論 in T.1519, 1:a27.

40. Ibid. An example is T.1520, 11:a19 which is not found in T.1519, 1:c1.

41. See n. 205 of Part III, Chapter I of this dissertation.

42. Jikido Takasaki, Ratnagotravibhāga, p. 7.

43. He is accredited with translating T. 1511; 1512; 1519; 1522; 1524; 1531; 1532.

44. T. Sakurabe, "Seshin no Shakukyōron to Bodairushi no Yakugyō ni tsuite no Ichikōsatsu," Hokugi Bukkyō no Kenkyū, ed., E. Ōchō (Tokyo: Heirakuji Shoten, 1970), p. 307-312.

For the occurrence of this term in Ratnamati's translation of the Ratnagotravibhāga see, T.1611, 825:a3 and Jikido Takasaki, Ratnagotravibhāga, p. 173.

45. See n. 53 of "Notes to Part I, Chapter Four" in this dissertation.

46. See Appendix II of this dissertation.

47. See Appendix I of this dissertation.

48. See Appendix III of this dissertation.

49. T.1519, 8:a5-8. These verses correspond to the Sanskrit W.T. p.60 (III.2), l. 25,26; p. 61 (III.3), l. 1-6. They correspond exactly to the translation in T.262.

50. See Appendix I of this dissertation.

51. See Appendix III of this dissertation.

52. For example the opening line, T.1519, 4:b28,29 is longer than the corresponding section in the Sanskrit W.T., p. 28 (II.1), l. 1,2 which reads: atha khalu bhagavan smṛtimān saṃprajānas tataḥ samādher vyutthito vyutthāy' āyuṣmantaṃ Śāriputram āmantrayate sma. "At that time the Bhagavat clearly conscious and with recollection arose from Samādhi and addressed the Venerable Śāriputra." The corresponding passage in T.1519 is translated as follows:

> "At that time the Blessed One was in a profound meditative trance where he was unshakeable in right-mindfulness. With reflection in accordance with his knowledge of true reality, he then emerged clearly conscious from this meditative trance. And after having emerged from it, he directly addressed the Venerable Śāriputra saying:"

Another example from the opening quotation in Chapter II of the SPU is T.1519, 5:a21-23 which lists five terms discribing the difficulty of understanding the wisdom of a Tathāgata. The Sanskrit manuscripts only list three: Durdṛśam; Duranubodham; Durvijñeyam (W.T., p. 28 (II.1), l. 2-5). Only two are listed in T.262, 5:b25-27. This shows that the translators faithfully rendered this quotation from the Lotus Sūtra as it was found in the SPU manuscript.

53. For example, T.1519, 6:b24 and T.1520, 12:c16.

54. For example, T.1519, 7:a9 and T.1520, 17:a3,4.

55. See Appendix III of this dissertation.

56. It has been pointed out to me by P. S. Jaini in an interview, (Berkeley, December 17, 1984) that hiatus of

this sort is very common in Indian commentaries because of the scarcity of palm leaves. However, this appears to be the only Sūtra-commentary of Vasubandhu's where hiatus occurs. Therefore it should be considered as an anomoly.

57. For example, T. 1519, 3:b4,5 and T. 262, 2:b10,11,16 in contrast to W.T. p. 4 (I.4), l. 7-17.

58. See Appendixes I and III of this dissertation.

Notes to Part II, Chapter Two

1. For an overview regarding the Abhidharmakośa-bhāṣya, see H. Nakamura, IB, p. 109, n. 71.

2. For an overview regarding the Viṃśatikā and Triṃśikā, see H. Nakamura, IB, p. 268, n. 6; p. 269, n. 8.

These two treatises are translated into English by Thomas Kochumuttom, A Buddhist Doctrine of Experience, (Delhi: Motilal Banarsidass, 1982), p. 127-163; 164-196 and by S. Anacker, Seven Works of Vasubandhu, p. 161-175; 186-189.

3. H. Nakamura, IB, p. 109, 268. For a critical discussion of this issue, see Index to the Abhidharma-kośabhāṣya, ed., A. Hirakawa, et al. (Tokyo: Daizo Shuppan, 1973), Pt. 1, p. i-x; Stefan Anacker, Seven Works of Vasubandhu (Delhi, Motilal Banarsidass, 1984), p. 7-24 which has a very interesting account of the life of Vasubandhu.

4. P. S. Jaini, "On the Theory of Two Vasubandhus," Bulletin of the School of Oriental and African Studies, Vol. 21 (1958), p. 48-53.

5. Étienne Lamotte, trans., Le Traité de l'Acte de Vasubandhu: Karmasiddhiprakaraṇa, Mélanges Chinois et Bouddhiques, 4 (Bruges: Imprimerie Sainte Catherine, 1936), p. 35, 36.

Anacker has translated this treatise in Seven works of Vasubandhu, p. 93-120.

6. S. Anacker, Seven Works of Vasubandhu, p. 85. For a critical discussion, see the introduction to Index to the Abhidharmakośabhāṣya, Pt. 1, p. xxiii, xxiv.

7. For an overview of these treatises, see H. Nakamura, IB, p. 271; Two English translations of the Madhyāntavibhāga-bhāṣya have been recently published, see S. Anacker, Seven Works of Vasubandhu, p. 211-273 and T. Kochumuttom, A Buddhist Doctrine of Experience, p. 29-89.

8. For a discussion, see H. Nakamura, IB, p. 273.

9. This text corresponds to T. 1511, 1513, 1514. There are some difficulties about the relationship between these and T. 1510, see Index to the Abhidharmakośabhāṣya, Pt. 1, p. xi. Tucci's publication of the Sanskrit manuscript appears in Minor Buddhist Texts, Pt. 1 (Rome: 1965).

10. Minoru Kiyota, "Buddhist Devotional Meditation: A Study of the Sukhāvatīvyopadeśa" in Mahāyāna Buddhist Meditation: Theory and Practise (Honolulu: University of Hawaii Press, 1978), p. 249-296. Kiyota should be commended on his attempt to translate Vasubandhu's commentary to the Sukhāvatīvyūha-sūtra which is a difficult manuscript. His translation however contains a number of important deletions and errors. For example, on p. 284 in paragraph four "universal" 平等 has been omitted before "dharma- body." This is an important concept throughout

Vasubandhu's Sūtra-commentaries and its omission here is perfunctory.

11. Daśabhūmika-sūtra-śāstra (Tohoku 3993; T.1522); Gayāśīrṣa-sūtra-ṭīkā (Tohoku 3991; T.1531); Saṇmukhīdhāraṇī-sūtra-śāstra (Tohoku 3988; T.1361). For an overview of his treatises found only in the Tibetan translation, see Index to the Abhidharmakośabhāṣya, p. x, xi.

For a complete list of treatises attributed to Vasubandhu in the Tibetan canon, see Chattopadhyaya, Tāranātha's History of Buddhism in India, Supplementary Note 23, p. 395-398.

12. A. Hirakawa, Index to the Abhidharmakośabhāṣya, Pt.1, p. x, xi.

13. The Chinese translation of this commentary is incorrectly ascribed to Kumārajīva, see Ibid., p. v.

14. H. Nakamura, IB, p. 272.

15. J. Takasaki, A Study on the Ratnagotravibhāga, p. 62; Maasaki Hattori, "Busshōron no Ichikōsatsu," Bukkyō Shigaku, Vol. 4, No. 3-4 (1955), p. 16-30.

16. Susumu Yamaguchi, Seshin no Jōdōron, 4th ed. (Kyoto: Hozokan, 1977), p. 3; E. Ōchō, Hokke Shisō, p. 213.

17. See p. 70-73 of this dissertation.

18. H. Nakamura, IB, p. 272.

19 The foremost scholarship on the Sukhāvatīvyūha-sūtra-upadeśa is by Susumu Yamaguchi, Seshin no Jōdōron, (Kyoto: Hozokan, 1977). Also see n. 10 above.

A number of eminent Japanese scholars have written articles on the SPU, such as Ryōdō Shioiri, Ryōzan Shimizu, Shinjō Suguro and Shirō Maruyama. For references to their works, see the bibliography.

20. This dissertation explains the importance of the SPU in Chinese and Japanese Buddhism. For an explanation of the importance of the Sukhāvatīvyūha-sūtra-upadeśa, see n. 10 above.

21. Chattopadhyaya, ed., Tāranātha's History of Buddhism in India, p. 172; 395-398. Takakusu, "Life of Vasubandhu," p. 294.

22. See n. 12 above.

23. Noriaki Hakamaya, "The Meaning of Pūrvācārya in the Abhidharmakośabhāṣya," Section 3, Nihon Indogaku Bukkyo Gakkai, June 15, 1985.

24. Personal interview with K. Matsuda, Kyoto, June 15, 1985.

25. S. Anacker, Seven Works of Vasubandhu, p. 19.

26. Ibid., p. 20.

27. S. Yamaguchi, Seshin no Jōdōron.

28. M. Kiyota, "Buddhist Devotional Meditation: A Study of the Sukhāvatīvyūhopadeśa," p. 252,253.

29. T. 1524, 231:b3,4. More explicitly he vows to be born in any land which does not have the Buddha's teaching in order to introduce and teach it for the sake of the living beings there.

30. G. Schopen, "Sukhāvatī as a Generalized Religious

Goal," p. 190.

31. T.1522, 186:a25,26.

32, T.1522, 184:a27,28.

33. See n. 28 above.

34. Ibid.

35. Aruna Haldar, "Introduction" in Abhidharmakośa-bhāṣyam of Vasubandhu," p. 18.

In an interview with H. Sakurabe, Kyoto, June 16, 1985.

36. Anacker tries to reconstruct Vasubandhu's philosophical development and place his various treatises and Sūtra-commentaries accordingly, see" Seven Works of Vasubandhu, p.7-24.

37. Chinese tradition is not correct in establishing two different translations of the SPU. It is likely that T.1520 is the one original translation, perhaps by Bodhiruci.

38. See p. 59-74 of this dissertation.

39. See n. 26 to Part I, Chapter Four.

40. See n. 1 to Part II, Chapter One.

Notes to Part II, Chapter Three

1. Since Chapter III deals with more than one parable, the title has been translated as "Parables," unlike the third chapter of the Lotus Sūtra "Aupamya-parivarta" which is standardly translated as "Parable."

2. See Appendix II, p. 211, for a list of all the Lotus Sūtra chapters which are referred to in Chapter III of the SPU.

3. For a chart comparing their schemata of the SPU, see Takao Maruyama, "Hokkekyōron no Tachiba," Hokke Shisō, ed., A. Hirakawa, et al., Kōza Daijō Bukkyō, 4 (Tokyo: Shunjusha, 1983), p. 201, 202. For a detailed chart of Enchin's organizational outline, see Genmyō Ono, Bussho Kaisetsu Daijiten, (1931-32; rpt., Tokyo: Suzuki Foundation, 1963), Vol. 10, p. 368, 369.

4. Ibid.

5. For the corresponding passage about the Arhats in the Aṣṭasāhasrikāprajñāpāramitā-sūtra see, P. L. Vaidya, ed., Aṣṭasāhasrikā Prajñāpāramitā, Buddhist Sanskrit Texts, 4 (Darbhanga, Mithilal Institute, 1960), p. 1, l. 4-8.

Regarding Vasubandhu's knowledge of the Aṣṭa see S. Anacker, Seven Works of Vasubandhu , p. 19.

6. T.1519, 1:a27; b1-5.

7. T.1519, 1:b6-11.

8. T.1519, 1:b12-14.

9. T.1519, 1:b16-18.

10. T.1519, 1:b22-25.

11. T.1519, 1:b27

12. T.1519, 1:b27,28.

13. T.1519, 1:b28.

14. T.1519, 2:a25-27.

15. T.1519, 2:a28,29; b1-15.

16. T.1519, 2:b16-18.

17. T.1519, 2:c8-11.

18. T.1519, 2:c12-29; 3:a1-22.

19. T.1519, 3:a23-29; 3:b1-5.

20. T.1519, 3:b6-22.

21. T.1519, 3:c10-12.

22. T.1519, 3:c17-29; 4:a1-29; 4:b1-27.

23. T.1519, 3:b28,29; 4:c1-28.

24. The underlined sections correspond to T.1519, 4:b25-27.

This passage has also been translated by Shōkō Watanabe, Japanese Buddhism: A Critical Appraisal (Tokyo: Japan Cultural Society, 1968), p. 146.

For a discussion on the corresponding passage in Kumārajīva's version, see Leon Hurvitz, Chih-i, p. 275-284.

25. W.T., p. 29 (II.2) l. 3-7.

26. Leon Hurvitz, Scripture of the Lotus Blossom of the Fine Dharma (New York: Columbia University Press, 1976), p. 22, 23.

On the interpretation of these ten by Kumārajīva, see Yukio Sakamoto, "Hokkekyō no Kyōri," Hokkekyō no Seiritsu to Tenkai, ed., Y. Kanakura, Hokkekyō Kenkyū, 4 (Kyoto: Heirakuji Shoten, 1970), p. 276-316.

27. S. Watanabe, Japanese Buddhism, p. 147.

28. See Part II, Chapter One, p. 97; Appendix I and III of this dissertation.

29. For a discussion on these ten terms and Chih-i's interpretation of them, see L. Hurvitz, Chih-i, p. 290-316.

30. T.1519, 5:a3-11.

31. T.1519, 5:a12-29; b1-9.

32. T.1519, 5:b18-27; c:1-29; 6:a1-28.

33. T.1519, 6:a29; 6:b1-18.

34. T.1519, 6:b19-29: c:1-4.

35. T.1519, 6:c5-9.

36. T.1519, 6:c10-25.

37. T.1519, 6:c26-29; 7:a1-9.

38. T.1519, 7:a7-9.

39. T.1519, 7:a10-29; 7:b1-29; 7:c1.

40. T.1519, 7:b13-19.

41. T.1519, 7:c1-9.

42. T.1519, 7:c10-26.

43. See n. 1 of this section.

44. See n. 1 of Part III, Chapter III in this dissertation.

45. On these seven, see Takao Maruyama, "Hokke Shichiyu Kaishaku to Tenkai" Hokkekyō no Shisō to Kiban,

ed., Z. Nakamura, Hokkekyō Kenkyū, 8 (Kyoto: Heirakuji Shoten, 1980), p. 433-461; Kazunori Mochizuki, "Hokkekyō no Hiyu ni tsuite," Indogaku Bukkyōgaku Kenkyū, Vol. 15, No. 1 (1966), p. 382-385.

For the occurrence of these seven parables in the SPU, see T.1519, 8:a25-28; 8:b1-29; 8:c1-14.

46. T.1519, 8:c15-24.

47. T.1519, 9:a4-20.

48. T.1519, 9:a21-29; 9:b1-29; 9:c1-5.

49. T.1519, 9:c6-20.

50. T.1519, 9:c21-29; 10:a 1-29; 10:b1-21.

Notes to Part III, Apologetic

1. See the analysis of these manuscripts, p. 92 of this dissertation.

2. See p. 94-97 of this dissertation.

3. For example, the use of 前後, T.1519, 2:c9, which apparently means to approach the Buddha, circumambulate him and then retreat to one side.

4. For example, see Appendix III, p. 215. Items 2-27 have been quoted once, then occur again in the commentary. Among these items, numbers 2, 3, 4, 5, 17 and 21 have been misquoted.

Notes to Part III, Chapter I "Introduction"

1. The problem of dating the two Chinese translations of the SPU has been discussed by M. Kimura, "Hokkekyōron ni okeru Ni San no Mondai," Shūkyō Kenkyū, Vol. II, 1 (1940), p. 104, 105. Based on his analysis of the information regarding these two translations in the Chinese catalogues, the date of 509-535 A.D. for T. 1519 has been adopted rather than the date 508-535 A.D. which is found in the standard reference works. The date lower date of 508 A.D. for the translation of T.1519 appears to be based on information found in the K'ai-yüan-lu.

2. The Three Jewels: Buddha, Dharma, and Saṅgha.

For a discussion regarding the complexity of the term Dharma, see E. Conze, Buddhist Thought in India (London: George Allen & Unwin, Ltd, 1962), p. 92-106. Undoubtedly, the inherent complexity of this term is why many Western scholars leave it untranslated. One convention adopted by a number of Western scholars who do not choose to translate it, is to use 'Dharma' to mean doctrine, or universal law and 'dharma' to mean what Th. Stcherbatsky refers to as the 'elements of existence.' See Th. Stcherbatsky, The Central Conception of Buddhism and the Meaning of the Word "Dharma" , (London: Royal Asiatic Society, 1923), p. 1-5. Another convention has been to translate the term when a clear translation seems possible and to leave it in Sanskrit otherwise.

Japanese scholars, particularly Akira Hirakawa, and some European scholars (cf. Stcherbatsky, op. cit., p. 2) have tried to clarify the meaning of the term Dharma by dividing it into four or five basic categories. I have followed this system in my translation, sometimes rendering Dharma as Doctrine, Universal Law, elements, phenomena or qualities according to my understanding of the context. Only in Chapter Two "Expedient Means" of the SPU have I left the term untranslated since any English rendition seemed inadequate.

3. Vyākaraṇa. One of the nine or twelve types of Mahāyāna literature. For a list of these types, see L. Hurviz, Chih-i, p. 337, 338. My translation of this term is based on Edgerton's explanation in BHSD, p. 516, 517. Vyākaraṇa, as a type of literature, is explicatory and frequently takes the form of answers to questions.

4. Venerable Sage refers to Śākyamuni.

5.勒伽辯. The term Mātṛkā was originally used in Buddhism to indicate various lists associated with Abhidharma, see Kern, Manual of Indian Buddhism, (1898; rpt. Delhi: Motilal Banarsidass, 1974, p. 3; Winternitz, A History of Indian Literature (1927; rpt. Delhi: Motilal Banarsidass, 1983), Vol. 2, p. 11; p. 11, n. 3; Edgerton BHSD, p. 428.

In T. 1518, 1:a9 the Chinese character ··辯 in 勒伽辯 seems to stand for the term 'dhara' in Mātṛkā-dhara, thereby indicating someone who is an expert in the Abhidharma lists. In Chi-tsang's commentary, T. 1818,

786:a2, and in Enchin's commentary, ND. Vol. 49, p. 15:6, the character 論 appears in place of 辯. This clearly indicates the meaning of Mātṛkā as a class of literature. In any case, the use of the Mātṛkā in these verses appears to be an anomaly and may be proof that they were not composed by Vasubandhu.

6. 降神力

7. The four Māras: Kleśa-māra, Skandha-māra, Mṛtyu-māra, Devaputra-māra. For a short discussion regarding these four, see Edgerton, BHSD, p. 430.

8. 增長 . Adhipati, advancement, is one of the four Pratyayas. As such it is the dominant influence or factor which brings something to fruition.

These opening verses are not found in T. 1520. They have been traditionally considered to be the only major feature which distinguishes the two translations. For more information regarding this, see Kimura's analysis of the Chinese catalogs in "Hokkekyōron ni okeru Ni San no Mondai," p. 106-113. The only other major difference found in Chapter One between T. 1519 and T. 1520 is the inclusion of several lines at the end of Chapter One in T. 1519, 4b:22-26. Since this addition is not found in either Chi-tsang's or Enchin's manuscripts of Bodhiruci's version, it appears to be a later addition peculiar to the Bodhiruci version in the Taishō collection.

9. For a discussion regarding the correct interpretation of the opening stanza in Mahāyāna Sūtras, see John Brough, "'Thus have I heard...'," Bulletin of the

School of Oriental and African Studies, Vol. 13, Pt. 2 (1950), 416-426; N. H. Samtani, Bharati Bulletin of the College of Indology, No. 8, Pt. II (1964-1965), p. 47-63; Wayman, Śrīmālā, p.59, n. 1.

10. This paragraph is nearly identical to the opening section of the Aṣṭasāhasrikā Prajñāpāramitā Sūtra, see P. L. Vaidya, ed., Aṣṭasāhasrikā Prajñāpāramitā, No. 4 of Buddhist Sanskrit Texts, (Darbhanga: The Mithila Institute, 1960), p. 1. Vasubandhu divides this passage into sixteen statements. For a discussion of these terms see Har Dayal, BDBSL, p. 125, 126. A list of these sixteen statements is found in Appendix I.

11. Dhāraṇī. The meaning of this term is clarified later in the commentary (T. 1519, 2:b2,3). Dhāraṇī in this passage, which is a standard one found in the opening section of many Mahāyāna Sūtras, has been traditionally left by translators in its Sanskrit form or translated as "magic or protective spells." However, all of the qualifiers which occur in this passage laud the virtues of Bodhisattvas who have reached the eighth, ninth or tenth stages of the bodhisattva path. Magic or protective spells are acquired all along the lower stages as well. The commentary seems to indicate that the term "Dhāraṇī" here means 'the ability of remembrance, concentration or retention' as in the terms Dharma-dhāraṇī, Grantha-dhāraṇī, or Artha-dhāraṇī which are acquired at the highest levels of the Bodhisattva path. See Edgerton, BHSD, p. 284; Har Dayal, BDBSL, p. 267,268; Nakamura, BD, p. 877; Étienne

Lamotte, tr., *Saṃdhinirmocana Sūtra* (Paris: Adrien Maisonneuve, 1935), p. 237, n. 5.

12. For the English translation of Dharmacakra-pravartana, I prefer F. L. Woodward's suggestion which was also adopted by Winternitz. For a discussion of this term and its translation, see Winternitz, *HIL*, Vol. 2, p. 55.

13. These two paragraphs which are a direct quotation from the Lotus Sūtra correspond to Kumārajīva's version T. 262, 1:c,16-19 and the Sanskrit version of Wogihara and Tsuchida, (W.T.) *Saddharmapuṇḍarīkasūtram* (Tokyo: Sankibo, 1958), p. 1 (I.1), l. 6 - p. 2 (I.2), l. 14.

Vasubandhu divides the second paragraph which concerns the Bodhisattvas into thirteen statements. For a list of these statements see Appendix I.

14. "Accomplishments of merit," 功德成就. It is difficult to determine whether the term 功德 is consistently used in T. 1519 to refer exclusively either to the Sanskrit term Guṇa or to Puṇya. It is well known that the Chinese characters 功德 are frequently used in Chinese Buddhist texts to represent both of these Sanskrit terms. The translator of T. 1519 may well have used it interchangeably for Guṇa and Puṇya since in the same text the Sanskrit reconstruction for 十功德 (2:a8-24) is clearly Guṇa whereas the reconstruction for 功德善根 (10:b9) would be Puṇya-kuśala-mūla. However, the Chinese term 福德, Puṇya (?), which is rarely used for Guṇa, does occur in this text, although only twice (T. 1519, 8:a20,21; 10:b12).

One issue which compounds the complexity of arriving at a correct English translation of 功德, is that a number of Western scholars have translated both the Sanskrit terms Puṇya and Guṇa as merit, virtue, or quality. (For one example see Edgerton, BHSD, p. 188, where Kuśalapuṇya is translated as "meritorious deed of virtue," and Guṇya, p. 213, is translated as "relating to virtues"). Other scholars seem to make a distinction between the two terms, translating Puṇya as merit and Guṇa as virtue or quality (Har Dayal, Edward Conze and Jikido Takasaki follow this convention). It is true that in Buddhism both merits and virtues are acquired, which could have led to the blending of these two terms. There is one distinction, however. In Mahāyāna Buddhism, merits are accumulated so that they can be given away or transfered to those less fortunate, the same does not hold true for acquired virtues or qualities, which once acquired appear to be one's own possession and are not transferable. I have chosen to translate 功德、as merit (Puṇya) and as virtue or quality (Guṇa) according to my understanding of the context.

Sampad 成就 . For a discussion of this term and its meaning in the Jōdōron see Susumu Yamaguchi, Seshin no Jōdōron (Kyōto: Hōzōkan, 1966), p. 96. Yamaguchi thinks this term should be translated as 'perfection.'

Since the word 'perfection' is usually used to render the Sanskrit term Pāramitā, I have chosen to translate Sampad as 'accomplishment,' or 'completion' in the sense that it indicates something has been accomplished or

completed to a perfect degree. For further information on this term, see Edgerton, BHSD, p. 575.

The phrase "first chapter" refers to the first chapter "Nidāna-parivarta" of the Lotus Sūtra.

15. Here, the term 'opening statement' 序分 refers to the first part of the opening passage in the Lotus Sūtra, "Thus have I heard, once the Buddha was staying in the city of Rājagṛha, on Gṛdrakūṭa mountain" (see T. 1818, 787:a24,25 for this explanation).

16. 衆成就

17. 如來欲說法時至成就

18. 依所說法威儀隨順住成就

19. 依止說因成就

20. 大衆現前欲聞法 (T. 1519, 1:b4). The arrangement of the characters for this phrase in different in various versions of the SPU. In some versions of T. 1520 (see p. 10 n. 19) and in T. 1818, 787:a21,22 the order of the characters appears as follows: 大衆欲聞法現前成就 . This latter reading appears to be preferable for the term 法現前 which may well be the translation for Dṛṣṭa-dharma (see Wogihara, Bonwa Daijiten, Vol. 7, p. 606:a). For a discussion of the Buddhist Sanskrit term Dṛṣṭa-dharma, see Edgerton, BHSD, p. 276.

21. 文殊師利菩薩答成就

22. 最勝義

23. 法門 . Chi-tsang in his commentary explains that since this Sūtra teaches the doctrine of Ekayāna it completes the highest meaning of all the Mahāyāna Sūtras (T.

1818, 787:b17-24).

24. According to Chi-tsang, since this Sūtra is the highest doctrine, all possible merits and qualities are perfected by it (T. 1818, 787:b17-24).

25. 數, Saṃkhyā.

26. 行, Bhāvanā.

27. 攝功德, Guṇa-saṃgraha.

28. 威儀, Īryāpatha.

29. Chi-tsang interprets this to mean the two assemblies, that is the 12,000 Hīnayāna monks and 80,000 Mahāyāna Bodhisattvas who had gathered at Rājagṛha. Their number was so large that it has been referred to as 'innumerable' (T. 1818, 788:a4,5).

30. This may also refer to the first through seventh stage Bodhisattvas.

31. This may also refer to the eighth through tenth stage Bodhisattvas. Bodhisattvas in these higher stages take on different forms as part of their expedient means to help sentient beings.

32. The names for these 'virtuous ones' are given in Shimizu, KDK, Ronbu, Vol. 5, p. 770, n. 18. They appear in the "Nidāna-parivarta" of the Lotus Sūtra. Vasubandhu also mentions them in T. 1532, c:3-10 where they are lauded for their superior practise of achieving their own enlightenment while enabling others to achieve it as well.

33. Chi-tsang divides these four practises into two categories: 1) Hīnayāna and Mahāyāna; 2) Fixed and unfixed. For the first category, it is fixed that the Śrāvakas

practise Hīnayāna and the Bodhisattvas practise Mahāyāna. For the second category, he explains that the Bodhisattvas have a practise which is not yet fixed in the Mahāyāna path, while the deportment of the ordained monks is totally fixed. (T. 1818, 788:a15-20). For a discussion of this section see Suguro, "Indo ni okeru Chūshakuteki Kaishaku," in Hokkekyō no Seiritsu to Tenkai, ed, Kanakura, Vol. 4 of Hokkekyō Kenkyū (Kyōto: Heirakuji Shoten), p. 380.

34. See n. 10 in this section.

35. See n. 13 in this section.

36. This interpretation of 上上起 is based on Enchin's commentary where he quotes from Chih-i, see ND, Vol 49, p. 25,b; 26,c.

There are several interpretations given for the meaning of this phrase in Chi-tsang's commentary. Among them, one interpretation of the term is that it means "unsurpassed," 上上. He says that the virtues of those who have more to learn (Śaikṣa) are greater than the virtues of common people, while the virtues of those who have no more to learn (Aśaikṣa) are even greater. Therefore the term "unsurpassed" is used for the Arhats (Aśaikṣa). He also comments that there are two kinds of Arhats: lesser Arhats whose faculties are dull and who have great virtue and the great Arhats being referred to in Vasubandhu's commentary who have even greater virtue (T. 1818, 788:b27-29, c1-4).

37. 總別相. For a comment on the possible meaning of this term, see Murti, The Central Philosophy of Buddhism

(London: George Allen & Unwin Ltd, 1960), p. 74, n. 1.

38. 攝取事 . This is a difficult term to translate and neither Chi-tsang's nor Enchin's commentary totally clarify its meaning in this context. This term appears to be frequently used in Buddhist Chinese texts to indicate the four Saṃgraha-vastu. Here, based on what can be gleaned from the commentaries, it means something else. Particularly since the term 攝法 is used several times in this version for the four Saṃgraha-vastu (means of conversion).

There are various English renditions of the term Vastu. In the title Kathāvatthu it is rendered as "points," and in the title Mahāvastu as "subjects." The term Vastusaṃgrahaṇī occurs as the title of the last division of the Yogācārabhūmi in the sense of "Compilation of Subjects" (see Edgerton, BHSD, p. 475). I have choosen to translate it here as "incorporated subjects."

39. Chi-tsang explains "counteragents" (Pratipakṣa) in relation to having realized the Four Truths (T. 1818 788:c26).

40. Bhāvanā and Darśana Mārga.

41. Araṇa-samāpatti. My translation is based on Edgerton's entry on Samāpatti (BHSD, p. 569,570). These "passionless meditative trances" may refer to the higher attainments of the Arūpa-dhātu, see Har Dayal, BDBSL, p. 233.

42. The terms "great Arhat" (Mahārhat) and "well-known" (Abhijñātābhijñāta) which are being commented on

here do not appeár in the lengthly quoted section of the Lotus Sūtra found at the beginning of Chapter One in the SPU. However, the term Abhijñātābhijñāta does occur in the Sanskrit versions, for example W.T., p. 1, (I.1), l. 11,12 and Watanabe, Saddharmapuṇḍarīka Manuscripts, (Tōkyō: The Reiyūkai, 1972-1975), Pt.2, p. 3:6. The term Mahārhat does not occur at this point in any of the Sanskrit versions, but instead the term Mahāśrāvaka, for example in W.T., p. 1 (I.1), l.12. Kumārajīva's version has the phrase "great Arhats who were well known" at the end of a long list of the names of the Arhats who had gathered there, rather than after the list of qualities which the Arhats possess (see T. 262, 1:c28). Since in the SPU this phrase occurs at the end of the discussion of the Arhats' qualities, it can be assumed that they occur in an order resembling the Sanskrit manuscripts. Therefore, the use of Arhat in the SPU, rather than Śrāvaka which occurs in the Sanskrit manuscripts, may well reflect the influence of Kumārajīva's version on the Chinese translators of the SPU. This section is also odd since it appears to be an explanaton of part of the Lotus Sūtra which has not been quoted in the SPU as it is represented by the Chinese translations.

43. Without any Sanskrit manuscript or a Tibetan translation of the SPU it is difficult to determine the precise meaning of 應, in the Chinese versions. (For various definitions see Nakamura, BD, p. 131). Chi-tsang glosses the term Arhat as one who has no further births, has destroyed the enemy, has no cravings, and is venerable

(T. 1818, 789:a29).

44. From certain comments Vasubandhu makes about the Śrāvakas in some of his other Sūtra-commentaries, one can gather he did not have a very high opinion of them in comparison to the Bodhisattvas. For example, see T. 1522, 171:c18,19; 192:b21-23. In the SPU these fifteen meanings of the term Arhat likely represent Vasubandhu's concept of the ideal Arhat.

45. 臥具 , bedding. According to Nakamura, *BD*, p. 161 this term occurs in Chapter Sixteen of the Sanskrit versions of the Lotus Sūtra as Śayyāsana. In general there appear to be four basic necessities for a monk: a set of three robes, a bowl, bed, and medicine. For a discussion regarding this, see Thomas, *The History of Buddhist Thought* (1933; rpt. London, Routledge & Kegan Paul, 1959), p. 18, 19.

46. Cities 聚落 and villages 城邑.

47. 說法如法相應

48. 少欲知足

49. Numbers nine, ten and eleven refer to the Trivimokṣa-dvāra which are the practise of Śūnyatā, Animitta and Apraṇihita.

50. This refers to Sāsrava-dhyāna.

51. Supernatural powers (Abhijñā) are discussed in Har Dayal, *BDBSL*, p. 106-116.

52. 同生諸衆. The meaning of this statement is obscure. Chi-tsang takes "those born of the same group" to be the five types of Buddha-pūtra (T.1818, 789:b2-6).

53. These are the statements two through sixteen (individual characteristics) which come after the first statement "all of them are Arhats."

54. Chi-tsang has some comments about what is meant by "expressible and inexpressible results." One explanation he gives is that a conditioned result is expressible whereas an unconditioned result is not. (T. 1818, 789:b11-13).

55. 德, 功德 . In KDK, Ronbu, Vol. 5, p. 774, the Japanese translation has 斷德 (Prahāna-guṇa) for this term, but the translator has not indicated in any footnote where he found the source for this translation. It occurs in Enchin's Hokkeronki, ND, Vol. 49, p. 134:b9.

The Sanskrit reconstruction for these ten qualities is tentative since most of the Sanskrit equivalents cannot be verified in any of the standard reference works. A question mark (?) appears after a nonconfirmed Sanskrit reconstruction.

56. 諸功德, Sarva-guṇa.

57. 學人, Śaikṣa.

58. 不違功德, Anuloma-guṇa (?).

59. 勝功德, Guṇa-viśeṣa.

60. 所應作勝功德, Kṛta-kṛtyatva-guṇa-viśeṣa (?).

61. 滿足功德, Samṛddhi-guṇa.

62. Aśaikṣa-bhūmi.

63. 過功德, Atikrama-guṇa (?).

64. The three realms or world-planes (Kāma-, Rūpa- and Arūpa-dhātu).

65. 上上功德, Uttara-uttara-guṇa (?).

66. 應作利益衆生功德, Sattva-artha-kṛta-guṇa (?).

67. 上首功德, Guṇa-pramukham (?).

68. See n. 13 in this section.

69. 上支下支門.

70. 攝取事門.

71. This is the first of the thirteen statements about the Bodhisattvas quoted from the Saddharmapuṇḍarīka-sūtra.

72. For a good discussion of the various implications of the term "irreversibility" in Buddhism, see Conze, BTI, p. 235.

73. 聞法不退轉.

74. See n. 11 of this section

75. 樂說不退轉.

76. 說不退轉.

77. 依止善知識不退轉

78. According to Chi-tsang (T. 1818, 790:b17-24), "beneficial friends" in this case refers to the form-body (Rūpakāya) of the Buddhas. For without meeting this body the Bodhisattvas would be unable to plant roots of good merit through the three acts of body, speech and mind.

79. 斷一切疑不退轉.

80. 為何等何等事說法入彼彼法不退轉.

81. 入一切智如實境界不退轉.

82. 依我空法空不退轉.

83. 入如實境界不退轉.

84. 清淨地.

85. 無相行.

86. Chi-tsang also comments that the "practise of marklessness" may refer to the eighth stage, "tranquility" to the ninth stage and "purity" to the tenth stage of the Bodhisattva path (T. 1818, 791:a9-11).

87. 攝取妙法方便.

88. 攝取善知識方便.

89. 攝取衆生方便.

90. The phrase, "(The Bodhisattvas) do not abandon living beings," is a common theme throughout Vasubandhu's Sūtra-commentaries. One example is its frequent occurrence in his commentary on the sixth stage of the Bodhisattva path (T. 1522, 168:a28,29; 172:a24).

91. 攝取智方便.

92. There is an additional phrase (境界者易解) found in Chi-tsang's commentary (T. 1818, 791:b6), in the other version of the SPU (T. 1520, 12:a14) and in Enchin's commentary (BD, Vol. 49, p. 51:a15).

93. 無功用智.

94. 下功用行不能動.

95. 自然而行.

96. A Bodhisattva obtains ten special Dhāraṇīs in the ninth stage of the Bodhisattva path. This attainment is also referred to as "the gateway to the immeasurable Dhāraṇīs." In essence, these special Dhāraṇīs enable the Bodhisattva to listen to the Doctrine preached by immeasurable Buddhas, to never forget what he has heard, and to explain the Doctrine with immeasurable distinctions to people. For a reference, see T. 1522, 192:a21-29, b1-17.

97. The four analytical knowledges: the analytical knowledge of 1) meaning (Artha); 2) phenomena (Dharma); 3) languages (Nirukti); 4) eloquence (Pratibhāṇa). For a discussion of these terms and their importance see Har Dayal, BDBSL, p. 259-267.

98. Cakravartin.

99. For the interpretation of this difficult section, see T. 1818, 791:b15-29, c1-29. The interpretation given in Chi-tsang's subcommentary corresponds to the information on these Bhūmis found in Vasubandhu's Commentary to the Daśabhūmika Sūtra (T. 1522).

100. 境界行.

101. 能辦.

102. 授記密智.

103. There are different lists of either five or six superknowledges. For further information, see Nakamura, BD, p. 370 and Har Dayal, BDBSL, p. 106-116).

104. 真實智, Yathābhūta-jñāna.

105. 境界行.

106. 能辦.

107. The translation of this somewhat ambiguous phrase is based on footnote 57 of the Japanese translation (Shimizu ., KDK, Ronbu, Vol. 5, p. 779). See also Enchin's commentary (KD , Vol. 49, p. 62:a).

108. 前後.

109. 供養恭敬.

110. 尊重讚歎.

111. This passage from the Lotus Sūtra corresponds to

the Chinese, T.262, 2:b7 and to the Sanskrit W.T., p. 4 (I.4), l. 1-2.

112. This appears to refer specifically to the Saddharmapuṇḍarīka-sūtra.

Honda considers the phrase, "The Tathāgata explains a Mahāyāna Sūtra to the Bodhisattvas," to be a quotation from the Lotus Sūtra. See Honda, Hokkekyōron (Tōkyō: Kobundo, 1944), p. 87. It appears, however, only in Kumārajīva's version (T. 262, 2:b7-8).

113. Yenshu Kurumiya in his article, "A Note of the 17 Distinctive Names of the Saddharmapuṇḍarīka Sūtra," Indogaku Bukkyōgaku Kenkyū. Vol. 25, No. 2 (1977), p. 973-977) tries to trace these titles back to the original Sanskrit. He suggests they may be associated with a passage in the post colophon of the Sanskrit manuscripts. The Sanskrit titles given for these Chinese terms in the following footnotes are based on his study (ibid., p. 975).

Ryōzan Shimizu, who translated the offical Japanese version of the SPU in KDK, interprets the meaning of these seventeen titles in his article "Tenshin no Hokkekyōkan," Ōsaki Gakuhō, No. 38 (1915), p. 7-16. They are also discussed by Sakamoto in Hokkekyō, Vol. 3, (1967; rpt., Tokyo, Iwanami Shoten, 1980), p. 423.

114. 無量義經 , Anantanirdeśa. In Kern's edition of the Sanskrit manuscript of the Lotus Sūtra the phrase Mahānirdeśa occurs rather than Anantanirdeśa, see Kern, Saddharmapuṇḍarīkasūtra (Osnabruch: Biblio Verlag, 1970) p. 5:8,9. The entire passage is: mahānirdeśam nāma

dharma-paryāyaṃ sūtrāntaṃ mahāvaipūlyaṃ bodhisattva-avavādaṃ sarvabuddhaparigrahaṃ bhaṣitvā . . . .

Honda has pointed out that Titles 1, 3, 4 and 5 of the seventeen titles in the SPU occur in this passage, see Honda, Hokkekyōron (Tōkyō: Kobundo, 1944), p. 88.

Neither Mahānirdeśa nor Anantanirdeśa occur in the corresponding passage in the Gilgit manuscript, see Watanabe, Saddharmapuṇḍarīka Manuscripts, Pt. 2 (Tōkyō: The Reiyūkai, 1972-1975), p. 4:28.

Both Kumārajīva's (T. 262, 9:2b7-10) and Dharmarakṣa's (T. 263, 63: b25-27) versions differ from the Sanskrit manuscripts, although Dharmarakṣa's translation, which is quite cryptic, seems to follow the spirit of the Sanskrit text. He may have translated the Sanskrit term Mahānirdeśa as 立無最頌 (T. 263, 63:b25). This term appears again in his version for the name of a Samādhi which in the Sanskrit manuscripts is Anantanirdeśa-prathisthānam. Dharmarakṣa's translation has this as 立無最頌 or 立無量頌 (T.263, 63:b27 and p. 63, n. 34). For the corresponding Sanksrit term, Kumārajīva' s version has 無量義處 (T. 262, 2:b9,10). Kumārajīva's translation as 無量義 seems interpretative, although Honda does not consider it to be a mistranslation (Honda, Hokkekyōron , p. 90). In many of the English translations of T.262, the term 無量義 has been rendered as "Immeasurable Meanings," which is a very literal translation and probably quite different from the Sanskrit original.

Shimizu relates the esoteric interpretation for the

name 'Immeasurable Meanings' by explaining it in terms of the potential, which is symbolized by the Sanskrit letter (or rather sound) 'a', and the manifest, which is symbolized by all other letters (sounds). The Lotus Sūtra becomes the primordial storehouse, the 'a' from which all other sounds and consequently meanings arise. Thus it is called "The Sūtra of Immeasurable Meanings" (see n. 85, Shimizu KD, Ronbu, 5, p. 7,8). A form of esoteric meditation on the letter 'a' popular in Taimitsu was related to the Lotus Sūtra. This is explained in Enchin's Hokke Ajishaku, an interpretive exposition written in the ninth century. The contents of the SPU, however, do not directly support Shimizu's interpretation.

115. 彼甚深法妙境界.

116. 最勝修多羅 Sutrānta. See Kurumiya, "A Note . . .," p. 975. Neither Monier-Williams' Sanskrit-English Dictionary nor Edgerton's Buddhist Hybrid Sanskrit Dictionary are helpful in understanding the specific meaning of this term.

117. According to Chi-tsang (T. 1818, 793:a12-16), the phrase "three divisions" 三藏 may refer to the traditional Buddhist Tripiṭaka composed of Sūtra, Vinaya and Abhidharma, or it may refer to the three divisions of Mahayana scripture mentioned in the Mahāyānasaṃgraha-śāstra where, according to Chi-tsang, the sūtra division is considered to be superior.

Although there is no reading in any of the versions available to me which would support Shimizu's interpre-

tation, he takes 最勝妙藏 as 妙義 apparently in the sense of Āgradharma. Therefore, according to his understanding, this passage indicates that the highest meaning or principle of all Buddhist scripture is completed in the Lotus Sūtra (see Shimizu, KD, Ronbu, 5, p. 8, n. 85).

118. 大方廣經, Mahāvaipulya. See Kurumiya, "A Note . . .," p. 975. For a discussion of the history of this term see Thomas, HBT, p. 278, n. 1. For its interpretation, see Chi-tsang, T. 1818, 793:a17,18.

119. 教菩薩法, Bodhisattva-avavāda.

120. 法器, Dharma-bhājana. See Edgerton, BHSD, p. 212 and Nakamura, BD, p. 1230 for a definition of this term.

121. 佛所護念, Buddha-parigraha. This term is discussed by Edgerton, BHSD, p. 321. He suggests that in the Lotus Sūtra it may mean "which is the property of all the Buddhas". Chi-tsang (T.1818, 793:a29, b1-5) interprets Parigraha 護念 as "preserve," "maintain" or "protect." He states that since the Buddhas abide in the Mahāyāna they are constantly preserving this doctrine.

My translation here follows the SPU manuscript quoted in Chi-tsang's commentary (T.1818, 793:a17,18) which corresponds to T.1520, 12:b7,8.

122. 一切諸佛秘密法, Sarva-buddha-rahasya.

123. 一切諸佛之藏, Sarva-buddha-nigūḍha.

124. 一切諸佛秘密處, Sarva-buddha-guhya-sthāna.

125. 能生一切諸佛, Sarva-buddha-jāti.

126. 一切諸佛之道場, Sarva-buddha-bodhi-maṇḍa .

127. 一切諸佛所轉法輪, Sarva-buddha-dharma-cakra-pravartta.

128. 一切諸佛堅固舍利, Sarva-buddha-eka-ghana-śarīra.

129. Nakamura quotes this passage from the SPU as a reference for his definition of this term, see BD, p. 326:a. He gives no Sanskrit reconstruction, and defines it as the True Body of the Buddha which is indestructible. From this it can be inferred that he understands Śarīra in the sense of "body" and not "relic." In Chinese 舍利 is used either for the Sanskrit term Śarīra or Dhātu. In Buddhism, the term Dhātu originally meant a relic of the Buddha.

130. 一切諸佛大巧方便, Sarva-buddha-upāya-kauśalya.

131. 天人

132. 說一乘經, Ekayāna-nirdeśa.

133. 第一義住, Parama-artha-nirhara.

134. 妙法蓮華經, Saddharmapuṇḍarīka-sūtra.

135. One interpretation Chi-tsang gives for the first meaning -- a lotus emerging from water -- is that the emerging lotus represents the absolute body of the Tathāgata which cannot be destroyed by the turbid waters of Hīnayāna, but rather transcends it in a pure state (T. 1818, 794:a1-18).

136. I have taken this term 深密藏 to represent Guhyasthāna. As substantiation for this interpretation,

see Takasaki, "Shindai-yaku Shōdaijōron Seshin-yaku ni okeru Nyoraizōsetsu -- Hōshōron to no Kankei" in Yūki Kyōju Shōju Kinen Bukkyō Shisōshi Ronshū (Tokyo: Daizō Shuppansha, 1964), p. 246.

137. Shinjō Suguro in the English abstract to his article "Indo ni okeru Hokkekyō no Chūshakuteki Kaishaku" suggests that Vasubandhu intends the image of a lotus emerging from water to imply that the Śrāvakas emerge out of the Hīnayāna. For this reference, see the English abstract of his article in Hokkekyō no Seiritsu to Tenkai, ed. Kanakura, Vol. 4 of Hokkekyō Kenkyū (Kyōtō: Heirakuji Shoten, 1970), p. 17. He seems to think that the two meanings for the lotus in the SPU are consistent with the explanation appearing in the Ta Chih Tu Lun (Ibid.,p. 381).

The meaning of this passage and the two types of lotuses is also discussed in Iwamoto, Hokkekyō, Vol. 3, p. 423; Honda, Hokkekyōron, p. 91-93; Shimizu, "Tenshin no Hokkekyōkan," in Ōsaki Gakuhō, Vol. 38,39 (1915), p. 14,15.

138. 最上法門, Dharma-paryāya. For an interpretation see Iwamoto, Hokkekyō, Vol. 3, p. 423.

139. Shimizu again relates the meaning of this to the esoteric interpretation of the Lotus Sūtra as symbolizing the letter 'a' which contains all other sounds and subsequently all meanings, see his "Tenshin no Hokkekyōkan," p. 15.

The phrase "ten millions and hundreds of tens of millions of verses" also occurs in Chapter 22 of the Sanskrit version and Chapter 23 of the Chinese versions of

the Lotus Sūtra. "Million" is the term used to translate Vivara or Bimbara which Edgerton describes as "a fairly high number" (BHSD, p. 499). For a discussion of the use in Buddhist scripture of incredibly large numbers beyond the scope of imagination, see Har Dayal, BDBSL, p. 76-79.

140. The meaning of this paragraph is obscure. In his commentary, Chi-tsang states that the seventeen phrases which are "general," 總 , refer to parts of the Lotus Sūtra (T.1818, 794:b8-10). Shimizu interprets "all the others are individual," 餘句是別 , as referring to the prose and verses comprising the Sūtra itself see his article, "Tenshin no Hokkekyōkan," p. 16.

141. According to Chi-tsang, one interpretation for the meaning of the phrase "acting in conformity," 隨順威儀住 , is that the Buddha is now acting in the same manner as the Buddhas in the past who when they were about to teach the Lotus Sūtra first entered a Samādhi, then caused the world to shake and flowers to rain down (T.1818, 794:b14,15). The order of the Chinese characters for the phrase 威儀隨順住 is different in Chi-tsang's commentary which reads 隨順威儀住 (T.1818, 794:b11,12).

142. According to Chi-tsang, "meditative attainment" refers to the Samādhi called 'The Abode of the Exposition of Infinity' which is mentioned in the "Introduction" of the Lotus Sūtra (T.1818, 794:c4-8).

143. Bodhipakṣya-dharma. For detailed information concerning these elements refer to Har Dayal, BDBSL, p. 80.

144. See n. 114 in this section. This passage from the Lotus Sūtra corresponds to the Chinese T.262, 2:b9,10 and to the Sanskrit W.T., p. 4 (I.4), l. 4-7.

145. Bhājana-loka.

146. Sattva-loka.

147. The phrase 次第乃至 in T.1519 and 乃至 in T.1520 are used to indicate a hiatus in the Lotus Sūtra passage being quoted. This convention is used throughout the commentary. Whenever a quotation from the Lotus Sūtra appears in an abbreviated form like this in the commentary, it will be included in its entire form in the notes. My English translation is based on Kumārajīva's version (T. 262) since it is the most popular Chinese translation of the Lotus Sūtra and since it obviously exerted a great influence on the Chinese translators of the SPU.

However, a comparative study of the passages quoted from the Lotus Sūtra which appear in the SPU with the other Chinese, and Sanskrit manuscripts of the Lotus Sūtra indicate that the version which Vasubandhu used was originally more similar to the Sanskrit manuscripts than to Kumārajīva's text. For a comment on this similarity see Watanabe, Japanese Buddhism a Critical Appraisal (Tōkyō: Japan Cultural Society, 1968), p. 146,147.

The reconstructed passage from the Lotus Sūtra corresponds to (T. 262 2b:10-16) and to the Sanskrit W.T. p. 4 (I.4) l. 7-17.

148. 異相不思議事 , an unusual, incomprehensible event.

149. 外事 , external events.

150. 數量 , types and dimensions.

151. In his commentary (T. 1818, 795:c2-16) Chi-tsang divides this entire passage into ten topics which he explains in the following manner: 1) "Environmental worlds" refers to all of the 18,000 Buddha worlds in the east which were illuminated by the ray of light. 2) "The humans in those worlds" refers to the living beings in those 18,000 worlds. 3) "Types" refers to different kinds of living beings. 4) "Dimensions" refers to the different dimensions of the environmental worlds. 5) "Different completed defilements" refers to the dissimilarities among the beings in the six destinies. 6) "Different completed purities" refers to the dissimilarities among the pure lands. 7) "Different Buddhas, doctrines and disciples" refers to the various Buddhas revealed in the 18,000 worlds, the doctrines which they were expounding in those worlds, and the various disciples including the fourfold assembly and the Bodhisattvas. 8) "The distinctions between the Yānas" refers to those in Hīnayāna who have attained the four fruits of the path and the Mahāyāna Bodhisattvas. 9,10) "The worlds with Buddhas" refers to the worlds in the east where Buddhas are present and "the worlds without Buddhas" refers to the worlds in the east where Stūpas made of the seven precious treasures have been built for the Buddhas' relics after their Parinirvāṇas.

152. This short quotation from the Lotus Sūtra occurs in Chapter One "Introduction." It corresponds to the

Chinese T. 262, 2:b1 and to the Sanskrit W.T., p. 4 (4.I), l. 27.

153. Chi-tsang states that "nourishment" could refer to the mental nourishment of meditations or to the four foods (T.1818, 795:c25-28). For an explanation of the four foods refer to Alex Wayman, Analysis of the Śrāvakabhūmi Manuscript (Berkeley: Univ. of California Press, 1961), p. 135.

154. 樂 , delight.

In his commentary, Chi-tsang interprets "delight" as the ease (or pleasure) one experiences after having attained the fruit of practise (T. 1818, 795:c29).

155. The reconstructed passage from the Lotus Sūtra is taken from the Chinese T. 262, 2:b1-24. It corresponds to the Sanskrit W.T., p. 4 (I.4), l. 18:28 and p. 5 (I.5), l. 1-6.

156. The four methods of conversion (Samgrāhavastu): 1) Giving (Dāna); 2) Kind words (Priyavādita); 3) Helpfulness (Arthacaryā); 4) Consistency between words and deeds (Samānārthatā). For a different interpretation of the meaning of the four methods of conversion see Wayman, Śrīmālā, p. 64, 65.

157. 欲聞現前 . The order of Chinese characters for this phrase is different in Chi-tsang's commentary T.1818, 796a:16 and in T.1520, 13:a15. Enchin quotes both occurences (KDK, Vol. 49, p. 108:b1). This also suggests that the two so-called translations are really two versions of the same translation.

158. 不相違 , without discrepancy.

159. 神變相 , miraculous sign.

160. 因 , motive.

161. Determining the best translation is particularly difficult here. In his commentary, Chi-tsang frequently gives more than just one interpretation. For this passage as well he provides several explanations. Here he admits that many people did not know Mañjuśrī could answer the question. But since Maitreya, who represents all those assembled there, does know that Mañjuśrī is able to answer, the passage is interpreted as if many people knew this fact as well (T.1818, 796:b1-16).

162. It is interesting to note that Har Dayal, (BDBSL, p. 62) mentions in regard to the acquisition of Bodhicitta the special importance which is attached to the effect produced by seeing some miracle wrought by a Buddha or a Bodhisattva or even just by hearing about it. Producing such marvels for the sake of conversion is one of the talents a good Bodhisattva must possess (Ibid., p. 115).

163. The four Samskṛta-lakṣana: Utpāda, Jarā, Sthiti, Anityatā. These are four of the 24 Citta-viprayukta-saṃskāra-dharma of the Yogācārins.

164. 一切智 , omniscience.

Chi-tsang glosses cause as 因 . With the direct cause in the form of omniscience he could see his past lives. (T. 1818, 797:a6-8).

165. 緣因, indirect cause.

166. This quotation from the Lotus Sūtra corresponds

to the Chinese version T. 262, 2:c5-7 and the Sanskrit W.T. p.6 (I.6), l. 2-6.

167. This quotation from the Lotus Sūtra corresponds to the Chinese T. 262, 2:b19 and the Sanskrit W.T. p.5 (I.5), l. 25, 26.

168. 宿命, jātismara. For a discussion on the ability to recollect one's past lives in Mahāyāna literature see Schopen, "The Generalization of an Old Yogic Attainment in Medieval Mahāyāna Sūtra Literature: Some Notes on Jātismara," in The Journal of the International Association of Buddhist Studies, Vol. 6, No. 1 (1983), p. 109-147.

169. Chi-tsang explains that "the mark of the cause" means Mañjuśrī perceived his past lives before he had become Varaprabha, that is at the time when he was not yet able to explain the Lotus Sūtra to living beings (T.1818, 797:c6).

170. According to Chi-tsang, "the marks of the results" refers to those living beings who praised the Lotus Sūtra which they heard from Varaprabha (T.1818, 797:c6).

171. 大義因.

172. 世間文字章句意,甚深因.

173. 希有因.

174. 勝妙因.

175. 受用大因.

176. 攝取一切諸佛轉法輪因.

177. 善堅實如來法輪因.

178. 能進入因.

179. 憶念因.

180. 自身所經事因.

181. 大義因. This could well mean 'great exposition.'

182. The corresponding Sanskrit passage for these eight "intentions" is W.T. p. 15 (I.15), 1.6-11, which contains all eight. Kumārajīva's version (T. 262, 3: c12-14) contains Nos. 1, 2, 6, 7, 8.

183. The knowledge-body is also mentioned in Chapter 1 of the Śrīmālādevīsiṃhanāda-sūtra and in the Gaṇḍavyūha-sūtra. Further research beyond the scope of this study is required to clarify the exact meaning of this term.

184. These two realms may refer to the doctrine of the four truths which the Buddhas teach the Śrāvakas and the doctrine of the six perfections which they teach the Bodhisattvas.

185. 上上清浄義, highest pure truth.

186. Ibid.

187. 現見, direct perception, Pratyakṣa.

188. The reconstructed section from the Lotus Sūtra is based on T.262, 3:c14,15. It corresponds to the Sanskrit W.T., p. 15 (I.15), l. 11-19; p. 16 (I.16), l. 1.

189. It seems unlikely that these five divisions of time are of Indian origin. It is probable that the translator included them for the sake of his Chinese readers who were unfamiliar with the various world-ages and the mind-boggling vastness of time periods so prevalent in Indian

literature. These five are not to be found in any of Vasubandhu's other Sūtra-commentaries extant only in Chinese translation. Nor are they discussed in McGovern's study on Buddhist Cosmology, A Manual of Buddhist Philosophy (London: Paul Kegan, 1923), p. 39-41.

190. The reconstructed quotation from the Lotus Sūtra is based on the Chinese T.262 3:c17-26. It corresponds to the Sanskrit W.T., p. 16 (I.16), l. 2-15.

191. 自受用 has been translated as "personally had the same experience."

192. The reconstructed quotation from the Lotus Sūtra is based on the Chinese T. 262, 3:c26-29; 4:a1. It corresponds to the Sanskrit W.T., p. 16 (I.16), l. 16-22; p. 17 (I.17), l. 1-6.

193. The reconstructed quotation from the Lotus Sūtra is based on the Chinese T. 262, 4:a1-29; b1-6. It corresponds to the Sanskrit W.T., p. 17 (I.17), l. 7- p. 9 (I.19), l. 18.

194. This quotation from the Lotus Sūtra corresponds to the Chinese T. 262, 4:b8,9 and the Sanskrit W.T., p. 19 (I.19), l. 17-22.

195. This quotation from the Lotus Sūtra corresponds to the Chinese T. 262, 4:b7,8 and the Sanskrit W.T., p. 19 (I.19), l. 22-25.

196. This quotation from the Lotus Sūtra corresponds to the Chinese T. 262, 4:b9,10 and the Sanskrit W.T., p. 19 (I.19), l. 26-28.

197. In his commentary, Chi-tsang states that this

specifically refers to Varaprabha's teaching which benefited the eight princes (T.1818, 799:b24-27).

198. This quotation from the Lotus Sūtra is reconstructed from the Chinese T.262, 4:b10-15. It corresponds to the Sanskrit W.T., p. 19 (I.19), l. 26-30; p. 20 (I.20), l. 1-3.

199. 勝妙樂, marvelous joy, perhaps for Sampatti-sukha.

200. This quotation from the Lotus Sūtra is reconstructed from the Chinese T.262, 4:b15-18. It corresponds to the Sanskrit W.T., p. 20 (I.20), l. 7-15.

201. 與說.

202. 成如實說.

203. 令待說.

204. This is the first line of the last verse in the first chapter "Introduction" of the various versions of the Lotus Sūtra.

205. These last two paragraphs correspond to T. 1519, 4:b22-26. For an explanation of line 26 see note 19 in the notes for Part III, Chapter II "Expedient Means" in this dissertation. Lines 22-25 have been considered, along with the verses at the beginning of the chapter, to be the only distinctive difference between T. 1519 and T. 1520 since T. 1520 contains neither. For a comment on this, see E. Ōchō, "Seshin no Hokkekyōron," in <u>Hokke Shisō</u> (Kyoto: Heirakuji Shoten, 1969), p. 213. Although it is the case that the opening verses to Chapter I are consistently found in all the versions of the SPU translation ascribed to

Bodhiruci, this it is not the case with lines 22-25 which are found only in the Taishō Shinshū Daizōkyō version of T. 1519. These lines are not found in either Enchin's or Chi-tsang's commentaries which quote the Bodhiruci manuscript of the SPU in full. Both Chi-tsang and Enchin have clearly stated they have used Bodhiruci's translation and both of their manuscripts contain the verse portion at the beginning of Chapter I. Based on this, it seems likely that lines 22-25 are undoubtedly a later addition and are not part of the original manuscript. This is also verified by the Chinese catalogs beginnng with the K'ai-yüan-lu which consider the only difference between the two translations to be these opening verses. For further information, see Kimura, "Hokkekyōron ni okeru Ni San no Mondai," in Shukyō Kenkyū, Vol. 2,1 (1940), 108-112.

Notes to Part III, Chapter II "Expedient Means"

1. 見, to ascertain.

2. 覺, to apprehend.

3. 知, to know.

4. 解, to understand.

5. 入, to enter.

The Sanskrit manuscripts have only three phrases discribing the difficulty of knowing the profundity of a Buddha's wisdom. They are 1) Durdṛśam; 2) Duranubodham; 3) Durvijñeyam (see W.T., p. 18 (II.18), l. 3,4). Dharmarakṣa's Chinese translation corresponds to the Sanskrit manuscripts with 難曉, 難了 and 不可及知 (T.263, 68:a2-3). Kumārajīva's version has only two such phrases, 難解 and 難入. This example is illustrative of the expanded Sanskrit version of the Lotus Sūtra which Vasubandhu must have known. We can hypothesize that it contained more elaborations of this sort than the Sanskrit manuscripts used for either of the two major Chinese versions (T. 262, T.263) and the Sanskrit manuscripts of the Lotus Sūtra which have been recovered. Unfortunately the use of hiatus to abbreviate the quoted passages from the Lotus Sūtra, and the obvious influence which Kumārajīva's version had on the translation of these quotatons in the SPU, make it impossible to thoroughly substantiate this hypothesis. For a discussion regarding

this, see Part II, Chapter Two of this dissertation.

6. Throughout this translation, I have made every effort to translate the term Dharma into its appropriate English equivalent. In this section of the translation, however, I have left it untranslated since any single English equivalent seemed incomplete or even misleading. Regarding the difficulties encountered in translating the term Dharma, refer to n. 2 in "Notes to Part III, Chapter I "Introduction."

7. 希有 , astonishing, Prabhūta.

8. 自在說因成就 for Svapratyāyan dharmān prakāśyanti. This section in this form is not found in either of the Chinese versions. In the Sanskrit it appears in a slightly different context in W.T., p. 28 (II.28), l. 11-12.

9. Insights, 知見 , Jñāna-darśana. This is a controversial term. Pye thinks it may be a synonym for Prajñā. See Pye, Skilful Means (London, Stephen Austin, 1978), p. 21, n. 12.

10. Bases, 念、觀 , Ārambaṇa. See Edgerton, BHS, p.103, col. a.

11. Explanations, 言辭 , Nirukti.

This passage in the Sanskrit is Vividhopāya-kauśalya-jñāna-darśana-hetu-kāraṇa-nirdeśāna-ārambaṇa-nirukti-prajñāptibhiḥ (N.T., p. 28 (II.1), l.12,13).

12. Powers, 力 , Balāni. The Buddha is considered to have ten powers, see Har Dayal, BDBSL, p. 20.

13. Fearlessnesses, 無所畏 , Vaiśāradya. This term

is also frequently translated as 'grounds of self-confidence' based on the meaning of the Sanskrit. The Buddha is considered to have four of these, see Ibid., p. 20-21.

14. Special attributes, 不共法, Āveṇika-dharma. The Buddha has 18 of these (Ibid., p. 21-23).

These three, that is the ten powers, four fearlessness and eighteen special attributes, form the basic definition of what it means to be a Buddha.

15. Excellent faculties, 根力, Indriya.

16. Factors of enlightenment, 菩提分, Bodhi-pakṣya-dharma. There are thirty-seven of these (Ibid., p. 80-164).

17. Characteristic of true reality, 實相, Tattvalakṣana.

18. The ten suchnesses ,十如是, which became important in the philosophy of Chih-i, occur in this passage. Kumārajīva's list of these ten in his translation of the Lotus Sūtra is different from the list which appears in the SPU and the Sanskrit manuscripts. (See T.262, 5:c11-13; T.1519, 4:c25-27; W.T., p. 18 (II.1), l. 2-5). The elaboration of the meaning of these ten suchnesses, based on Kumārajīva's translation, became one of the important doctrines in Chih-i's philosophy. For a discussion regarding this, see Hurvitz, Chih-i, p. 306-316. See also Part II, Chapter Three of this dissertation.

Chi-tsang addresses the problem of the discrepancy between Kumārajīva's list and the list in the SPU in his

commentary (T.1818, 807:a22-29) where he suggests that the manuscripts may have been different. According to him the Five Dharmas comprising the first half of the list incorporate all possible Dharmas (T.1818, 807:a25,26). His interpretation then seems to accord with Chih-i's philosophy that this list incorporates the trichiliocosm.

For a discussion regarding these ten "suchnesses" see Shioiri, "Tendai Chigi no Hokkekyōkan," in Hokke Shisō, Vol. 4 of Kōza-Daijō Bukkyō, ed., Hirakawa (Tokyo: Shunjusha,1983), p. 266-272; Sakamoto, "Interpretations of the Ten Nyōze," in Hokkekyō no Seiritsu to Tenkai, Vol. 4 of Hokkekyō Kenkyū, (Kyoto: Heirakuji Shoten, 1970), p. 275-316.

This entire passage quoted from the Lotus Sūtra corresponds to the Chinese T.262, 5:b25-29; c1-13 and the Sanskrit W. T., p. 18 (II.1), 1.1-20; p. 19 (II.2), l. 1-7. The Sanskrit manuscript is quite similar to the version of the Lotus Sūtra quoted in the SPU. In contrast, Kumārajīva's version is quite brief and contains approximately one-third less text.

19. At this point in the SPU manuscript which is quotated in Chi-tsang's (T.1818, 800:c16,17) and Enchin's (ND , Vol. 49, p. 134:b15) commentaries there appears a line which is found at the end of Chapter One in T.1519, 4:b26. See n. 205 in Part III "Notes to Chapter I "Introduction."

Chi-tsang comments on this statement. He says in Chapter Two "Upāya" the meaning of the causes and the

effects is clarified. The profundity of accepting, upholding, reading and reciting the Lotus Sūtra indicates the causes while the profundity and vastness of the wisdom of all the Buddhas clarify the effect (T.1818, 800: c17-20).

20. 無能驚害, undistractible.

21. In his commentary (T.1818, 801:a13-15) Chi-tsang states that Śāriputra, among all the sons of the Buddha, is foremost in wisdom. Therefore he is addressed by the Buddha since he can understand the Buddha's meaning while the other Śrāvakas can not.

22. Chi-tsang states that the Śrāvakas have not attained true enlightenment and need to accomplish the wisdom which only the Buddhas have attained. Since the Bodhisattvas have already produced the thought of attaining a Buddha's enlightenment and are already performing the tasks required for accomplishing a Buddha's wisdom, it is not necessary for the Tathāgata to address them (see T.1818, 801:a23-27).

23. According to Chi-tsang, the Buddha wanted the Śrāvakas to produce the causes for becoming a Buddha (T.1818, 801:a29; b1).

24. The Śrāvakas are fearful about the great length of the path to Buddhahood, whereas the Bodhisattvas are not (see Chi-tsang, T.1818, 801:b12).

25. "Good intentions" means to think about the truth of the path (see Chi-tsang, T.1818, 801:b5,6).

26. According to Chi-tsang (T.1818, 801:b6-8) the

Śrāvakas are fixed in the belief that they have achieved the absolute realm, whereas the Bodhisattvas do not have this kind of affliction.

27. Chi-tsang states that this passage is used to illustrate two types of merits: 1) The merit of the Saddharma; 2) The merit of the Dharma teacher. There are two aspects to the merit of the Saddharma: 1) It is broadly interpreted according to two types of profundity; 2) It is specifically interpreted according to the profundity of the scripture (T.1818, 801:b9-11).

28. Chi-tsang explains that first the Tathāgata expects the assembly to question why he has arisen from Samādhi and praised the profundity and vastness of wisdom (T.1818, 801:b16,17).

29. Profundity of realization (Ādhigama)證甚深. Chi-tsang glosses this as the Dharma which has been inwardly realized (T.1818, 801:b27,28). The term also occurs in a rather similar context in the Ratnagotravibhāga, see Takasaki, A Study on the Ratnagotravibhāga, No. 3 of Serie Orientale Roma (Rome: Is.M.E.O., 1966), p. 182.

30. Profundity of Scripture (Āgama)阿含甚深. Chi-tsang quotes the opinion of Tao-an and Seng-chao on the meaning of Āgama. And he also quotes from the (Mahāyāna-pari) Nirvāna-sūtra (T.1818, 801:b28,29; c1-3).

31. According to Chi-tsang's commentary (T.1818, 801:c5,6) that "profundity" is a generic characteristic means that it penetrates all Dharma which has been realized. That it is not the same for the Scripture which

is realized is why it is called an "individual" characteristic.

32.義甚深, the profundity of the truth.

33. For an explication of the "profundity of the truth," Chi-tsang refers to the Buddhagotra-śāstra which contains a quotation from the Śrīmālādevīsiṃhanāda-sūtra on the meaning of five Tsang 藏 to be realized. According to him the "self-existence" 自性 of the Tathāgatagarbha is the import of "truth" in this context (see T.1818, 801:c10-13).

34. Chi-tsang states that what is referred to as the meaning of the ultimate existence 第一性義 in the Mahāyānasaṃgraha-śāstra is referred to in the SPU as the profundity of the essence of true reality (see T.1818, 801:c15,16).

35. Inner realization, 內證, Ādhigama.

36. Basis, 依止, Niśraya.

37. Unsurpassable, 無上, Anuttara (?). Chi-tsang states that this corresponds to the meaning of true reality among the five meanings 五義 found in the Mahāyāna-saṃgraha-śāstra (see T.1818, 801:c28,29).

38. This excerpt from the Lotus Sūtra has already been quoted. It is found in the long passage from the Lotus Sūtra at the beginning of Chapter II in the SPU. See the last paragraph of n. 18 in this section.

According to Chi-tsang this quotation from the Lotus Sutra is used to broadly clarify the profundity of inner-realization and the profundity of the scripture (T.1818,

800:a2,3).

39.受持讀誦 , accepting, upholding, reading and reciting.

40. By meeting and honoring the Buddhas one wants to accept, uphold, read and recite the scripture (T.1818, 802:b21,22). These and the following passages in this section from the Lotus Sūtra are requotations from the long Sūtra passage quoted at the beginning of Chapter II "Expedient Means" of the SPU.

41. 修行, practise.

42. 果行 , progress towards the result.

43. 增長功德心 , thought of increasing merit.

44. 快妙事心 , thought of the wonderful event.

45. 入 , entrance.

46. 名字章句 , words and passages.

47. This is a requotation from the long Lotus Sūtra passage originally quoted at the beginning of this chapter.

48. 不共聲聞辟支佛所作住持 , dissimilarity between the Dharma upheld upheld by the Buddhas and that which is upheld by the Śrāvakas and the Pratyekabuddhas.

49. 能度 , able to emancipate.

50. 住 , establishment. According to Chi-tsang this means that the Tathāgatas have established various expedient means to emancipate living beings (T.1818, 803:b3). It also means the establishment of the Buddha's religious career with its eight aspects. This is also part of his expedient means (T.1818, 803:b9,10).

51. 教化, giving guidance.

52. Here Chi-tsang quotes the Mahāyānasaṃgraha-śāstra which states that the cause of all defilements and purities is the Ālayavijñāna (T.1818, 803:b29, c1), and the Śrīmālādevīsiṃhanāda-sūtra which says that it is the Tathāgatagarbha (T.1818, 803:c2,3). This is one of the more interesting passages concerning Vijñānavāda in Chi-tsang's commentary.

53. 功德畢竟, completeness of attributes.

54. 因緣. It is unclear to me whether or not the best translation for this term here is 'cause.'

55. Chi-tsang interprets this term to mean the accomplishment of all the attributes 一切功德 of a Buddha, such as the ten powers, four fearlessness, etc. (T.1818, 803:c14).

56. For this passage Chi-tsang explains that it refers to the four types of expedient means. He quotes a passage from the Śrīmālādevīsiṃhanāda-sūtra and the Buddhagotra-śāstra which corresponds to it (T.1818, 804:b11-18).

57. Chi-tsang states that the four expedient means are for the four types of attachments: attachment to the world-planes, stages, positions and Yānas (T.1818, 804b8-29).

58. The three Dhātus: Kāma, Rūpa, Arūpa.

59. 非想非非想地 "Neither Perception Nor Non-perception" (Naivasamjñā-asamjñā-āyatana) and 滅盡定地 "The Cessation (of Consciousness and Feeling) (Nirodha-samāpatti). These are two Arūpasamāpattis. For a discussion on the Arūpasamāpatti, see Har Dayal, BDBSL, p. 230-231.

60. 分 , positions (?).

61. 同類 , relatives (?). This is a difficult term. Chi-tsang does not comment on it so he must not have thought it was difficult. Enchin glosses it as one's close relatives (<u>Nihon Daizōkyō,</u> Vol. 49, p. 151:a11,12).

62. 覺 , liberations, Vimokṣa (?).

63. For Srotāpanna (Streamwinner) , Sakṛdāgāmin (Once-returner) and Anāgāmin (Never-returner).

64. 分別觀, distinctions.

65. 種種法相, marks of various phenomena.

66. 佛地 , stage of Buddhahood.

67. 境界, realm.

68. Chi-tsang glosses 家 as 德, virtues or qualities (T.1818, 805:a29; b1).

69. According to Chi-tsang these are the seven qualities a Buddha possesses enabling him to teach the Dharma to living beings (T.1818, 805:b21).

70. 種種, variety.

71. 言語, locution.

72. One of the qualities of a Buddha is his pleasing voice. See Har Dayal, <u>BDBSL,</u> p. 24. Enchin lists the five sounds, apparently quoting from the <u>Ta-chih-tu-lun</u> (智論). They are: 1) A deep resonant voice; 2) Good projection which pleases the listeners; 3) A voice which emotionally affects people; 4) Good clarity; 5) A voice which people never tire of hearing (<u>Nihon Daizōkyō,</u> Vol. 49, 156:b5-7).

73. Chi-tsang glosses 相成就 as 言相成就 . Basically this seems to refer to the technique of knowing

the right thing to say at the right time (T.1818, 805:c6-8).

74.堪, adequateness.

75.無量種, countless diversity.

76.覺體 , essence of liberation.

77. Chi-tsang states that this seventh one specifically refers to the Nirmāṇakāya Buddha (T.1818, 806:a19-21).

78.不散亂住 , to abide without distraction. Chi-tsang says this refers to the Buddha's pleasing voice (T.1818, 806b,10-12).

79. According to Chi-tsang, #5 refers to having people attain Darśanamārga, whereas this one refers to their progress in the Bhāvanāmārga (T.1818, 806:b19,20).

80. Chi-tsang explains this statement by breaking up the seven in terms of the Bodhisattva path which sentient beings must practise themselves (T.1818, 806:b26-29; c1-7).

81. The meaning of this following passage is obscure and my translation may well need revision. I found neither Chi-tsang's nor Enchin's commentaries very enlightening.

82.次第 , progression.

83. This must refer to the previous discussion of the two profundities of realization and scripture. According to Chi-tsang this passage is just a reiteration of the previous section (T.1818, 807:a11). I suspect it may be an addition to the original manuscript.

84. Here Chi-tsang brings up the interesting issue of why Kumārajīva's text is different for these five

categories. He suggests the following: 1) The Sanskrit manuscripts were different; 2) These five are included in Kumārajīva's interpretive translation (T.1818, 807:a22-24).

85. This refers the teaching as a cause 因 (T.1818, 807:b8-11).

86. Chi-tsang interprets the three gateways 門 as the three Yānas (T.1818, 807b:14,15).

87. According to Chi-tsang this single characteristic is the Ekayāna (T.1818, 807:b16-18).

88. "And no others" for literally, "There is no second Yāna."

89. This 'other' meaning seems to refer to either: 1) "All dharmas"; 2) That this explanation of Dharma encompasses all Dharmas (T.1818, 807:b26-29).

90. 有為 無為 , Samskṛta and Asamskṛta.

91. 因 緣 , caused.

92. 常 無常 , Nitya and Anitya, eternal and non-eternal

93. These are the standard three marks for the appearance of phenomena in Abhidharma: Jāti, Sthiti, Jarā.

94. 五 陰 Pañca-skandha: Rūpa, Vedanā, Saṃjñā, Saṃskāra, Vijñāna.

95. 可 見 , can be perceived.

96. The five Skandhas are also referred to as the Pañca-upādāna-skandha.

97. 道 諦 , Mārga-satya. According to Chi-tsang, the Anāsrava-skandha forms the essence of the truth of the path (T.1818, 807:c22).

98. 名，句，字身, names, words and letters.

99. 假名, Prajñapti.

100. 決定, Niyata.

101. 疑, doubt.

102. 依何事疑, doubt based on a certain event.

103. 決定心. This term is reconstructed as Niyatacittopada by J. Takasaki, Nyoraizō Shisō no Keisei, p. 418.

104. In his Japanese translation Shimizu explains the two kinds of Dharma to be realized as: 1) Pratisaṃkhyānirodha = conditioned; 2) Apratisaṃkhyānirodha = unconditioned. See Ryōzan Shimizu, "Kokuyaku Myōhō Rengekyō Upadaisha," Kokuyaku Daizōkyō, Ronbu, 5 (Tokyo: 1921), p. 797. Chi-tsang interprets this in the same way (T.1818, 808:b20-22).

105. This quotation from the Lotus Sūtra is reconstructed from T.262, 6:a28,29; 6:b1-5. It corresponds to the Sanskrit, W.T., p. 32 (II.5), l. 8-16.

106. What they could not understand, according to Chi-tsang, was that the two Yānas are an expediency and the Ekayāna the truth (T.1818, 808:b28-29).

107. This does not appear to be a direct quotation from the Lotus Sūtra.

108. This quotation from the Lotus Sūtra is reconstructed from T.262, 6:b7-13. It corresponds to the Sanskrit W.T., p. 32 (II.5), l. 18-27; p. 33 (II.6), l. 1,2.

109. According to Chi-tsang, a Tathāgata's determined

mind is his resolve to eliminate the five types of dread felt by the members of the assembly (T.1818, 808:c26,27).

110. 因授記, the conditions for the Prediction. I find this part of the translation opaque. Originally I thought Vyākaraṇa as "reason" made better sense, but the entire scholastic tradition takes Vyākaraṇa here as "Prediction."

111. 取授記, obtaining the Prediction.

112. 與授記, giving the Prediction.

113. 驚怖, dread.

114. The two types of people indicates either the two types of Śrāvakas, i.e. those who can receive a Prediction and those who cannot, or they indicate members of the two Yānas (T.1818, 809:a3-12).

115. 損驚怖, dread of loss.

116. 多事, excessive toil.

117. 顛倒, Viparyāsa, biased views.

118. These are not the four standard perverted views, see Prahlad Pradhan, ed., Abhidharmakośabhāṣyam of Vasubandhu, Tibetan Saṃskrit Works Series, 8 (Patna: Jayaswal Research Institute, 1975), p. 283, l. 6,7.

> anitye nityam iti/ dukhe sukham iti/
> aśucau śucī iti/anātmani ātmeti/

Chi-tsang considers this entire passage to refer to the perversion of considering the factors of existence which have no substantiality as being substantial (T.1818, 809:b4,5).

119. 心悔, regret.

120. 誑, deceived.

121. 因授記, conditions for the Prediction. I do not clearly understand this phrase. Chi-tsang explains it as the Buddha's intention or reason for refusing Śāriputra's request to explain the Dharma. The Buddha refuses three times as a ploy to mentally prepare his audience for receiving their Predictions (T.1818, 809:b19-22).

122. This quotation from the Lotus Sūtra corresponds to the Chinese T.262, 6:c7,8 and the Sanskrit W.T., p. 34 (II.7), l. 6-8.

123. According to Chi-tsang, the Tathāgata wanted to make the arrogant Śrāvakas leave because they could not receive their Prediction (T.1818, 809:c22).

124. This quotation from the Lotus Sūtra is reconstructed from T.262, 6:c10-12. It corresponds to the Sanskrit W.T., p. 34 (II.7), l. 11-14.

125. This quotation from the Lotus Sūtra corresponds to the Chinese T.262, 6:c22-24 and to the Sanskrit W.T. p. 35 (II.8), l. 7-13.

126. This quotation from the Lotus Sūtra corresponds to the Chinese T.262, 7:a5,6 and the Sanskrit W.T., p. 35 (II.8), l.27; p. 36 (II.9), l. 1,2.

127. 未聞令聞, to make heard what has not yet been heard.

128. 說, to teach.

129. 依何等義, based on a certain objective.

130. 令住, to make living beings established.

131. 依法, based on the Dharma.

132. 遮 , to repudiate.

133. This quotation from the Lotus Sūtra corresponds to the Chinese T.262, 7:a15-16 and the Sanskrit W.T., p. 36 (II,9), l. 17-20.

134. 因緣 , Nidāna, in the sense of "subjects," see F. Edgerton, BHSD, p. 296:a.

The quotation from the Lotus Sūtra, which comprises the previous line of the translation, corresponds to the Chinese T.262, 7:a18,19 and the Sanskrit W.T., p. 36 (II.9), l. 23,24; p. 37 (II.10), l. 1.

135. 實義 , real meaning.

136. This quotation from the Lotus Sūtra corresponds to the Chinese T.262, 7:a21,22 and the Sanskrit W.T., p. 37 (II.10), l. 2-4.

137. 無上 , unsurpassed.

138. This quotation from the Lotus Sūtra corresponds to the Chinese T.262, 7:a23-25. It is not found in this exact form in the Sanskrit manuscripts.

139. According to Chi-tsang, profound truth means the Dharmakāya which is what the Tathāgatas are able to realize (T.1818, 810:c27).

140. 同 , sameness.

141. 平等 , identity.

142. According to Chi-tsang this means that all those of the three Yānas likewise possess the Buddha-gotra and likewise have the Dharmakāya. They all possess defiled Tathatā (T.1818, 811:a11-19).

143. This passage from the Lotus Sūtra corresponds to the Chinese T.262, 7:a25 and to the Sanskrit W.T., p. 37 (II.10), l. 8,9.

143a. 佛性, Buddha-nature or Buddha-gotra.

144. 不知, unknowable.

145. 眞實處, real basis.

146. This quotation from the Lotus Sūtra corresponds to the Chinese T.262, 7:a25,26 and to the Sanskrit W.T., p. 37 (II.10), l. 11,12.

147. 為令證不退轉地, to make them realize an irreversible stage.

148. Chi-tsang glosses "acts" 業 as "paths" (T.1818, 811:b10).

149. This quotation from the Lotus Sūtra corresponds to the Chinese T.262, 7:a26,27 and to the Sanskrit W.T., p. 37 (II.10), l. 13, 14.

150. Chi-tsang states that the Bodhisattvas have become doubtful about the discrepancies in the Buddha's teaching (T.1818, 811:b27,28).

如實修行, practise in accordance with the truth. Takeshi Sakurabe has written an article about the meaning of this term in Bodhiruci's translations. He reconstructs the Sanskrit as Anudharma-pratipatti based on the Tibetan translations of the Sanskrit treatises which Bodhiruci translated into Chinese. See T. Sakurabe " Seshin no Shakukyōron to Bodairushi no Yakugyō to ni tsuite," *Hokugi Bukkyō no Kenkyū*, ed., E. Ōchō (Tokyo: Heirakuji Shoten, 1970), p. 307-321.

151. This quotation from the Lotus Sūtra corresponds to the Chinese T.262, 7:b2 and to the Sanskrit W.T., p. 37 (II.10), l. 22,23.

152. 念觀, bases, Nidarśana. For this definition, see N. Hajime, BD, p. 1132:a.

152a. This quotation from the Lotus Sūtra corresponds to the Chinese T.262, 7:b4-6 and to the Sanskrit W.T. p. 38 (II.11), l. 14-19.

153. The occurrence of an allegorical explanation using six flavors is also found in the Mahāyāna Mahāparinirvāṇa-sūtra, see A. Yuyama, "Sanskrit Fragments of the Mahāyāna Mahāparinirvāṇasūtra, Koyasan Manuscript (1)," Studia Philologica Buddhica, Occasional Paper Series, 4 (Tokyo: Daizo Shuppan, 1982), p. 33.

Chi-tsang says that these five are mentioned in the Mahāyāna Mahāparinirvāṇa-sūtra (T.1818, 812:127-29).

154. Foam of boiled butter, Maṇḍa.

155. Pudgalanairātmya.

156. 真如, Suchness, Tathatā.

157. 實際, Bhūtakoṭi.

158. 法界, Dharmadhātu.

159. 法性, Dharmatā

160. Dharmanairātmya.

161. Five Skandhas.

162. Eighteen Dhātus.

163. Twelve Āyatanas. For a discussion of the five Skandhas, eighteen Dhātus and twelve Āyatanas, see T. Stcherbatsky, The Central Conception of Buddhism (London:

Royal Asiatic Society, 1923), p. 6-10.

164. Either six or ten perfections, see Har Dayal, BDBSL, p. 168-171.

165. This quotation from the Lotus Sūtra corresponds to the Chinese T.262, 7:b22,23 and to the Sanskrit W.T., p. 39 (II.12), l. 26-28.

166. 行觀, practise and vision, Bhāvanāmārga and Darśanamārga.

167. According to Chi-tsang this means that the two Yānas do not have the essence of the Ekayāna. An Arhat's realization of the four Noble Truths is not the same as the realization gained through the Mahāyāna. Therefore the two Yānas do not share the essence of the universal Dharmakāya (T.1818, 813:a15,16).

168. 何時, in a certain age.

169. 堪, adequacy.

170. Chi-tsang explains that "certain age" means the Kalpakaṣāya or the corruption of the age. During this type of age the Tathāgata uses the expediency of the three Yānas to cut of the doubts of living beings (T.1818, 813:b6,10,11).

There are five corruptions: 1) The corruption of the age (Kalpakaṣāya); 2) The corruption of views (Dṛṣṭi-kaṣāya): 3) The corruption of defilements (Kleśakaṣāya); 4) The corruption of people (Sattvakaṣāya); 5) The corruption of lifespan (Āyuṣkaṣāya). For this list, see H. Nakamura, BD, p. 369:c.

171. This quotation from the Lotus Sūtra corresponds

to the Chinese T.262, 7:b23,24 and the Sanskrit W.T. p.39 (II.12), l. 29,30; p. 40 (II.13), l. 1-4.

172. This quotation from the Lotus Sūtra corresponds to the Chinese T.262, 7:c4,5 and the Sanskrit W.T., p. 40 (II.13), l. 4-8.

173. This quotation from the Lotus Sūtra corresponds to the Chinese T.262, 7:c5 and the Sanskrit W.T., p. 40 (II.13), l. 13-15.

This section of the Lotus Sūtra states that if anyone listens to the Ekayāna doctrine from the Buddha they will have their doubts eliminated and achieve the Buddhayāna. However, after the Tathāgata has entered Parinirvāṇa no one will know or teach a Sūtra like the Saddharmapuṇḍarīka. People living in this kind of age must wait for other lives in which they will meet a Buddha who teaches the Ekayāna to them.

174. According to Chi-tsang, the three Yānas are a provisional teaching, not a falsehood perpetuated by the Tathāgata (T.1818, 813:c11,12).

175. This quotation from the Lotus Sūtra corresponds to the Chinese T.262, 7:c7-9 and to the Sanskrit W.T. p. 40 (II.13), l. 19-22.

176. This quotation from the Lotus Sūtra corresponds to the Chinese T.262, 8:c24,25 and to the Sanskrit W.T., p.47 (II.20) verse 82.

177. This refers to a passage in the Lotus Sūtra which states that people, merely by a reverential nod of the head in the presence of a Stūpa, become the possessors of

enlightenment. See, W.T. p. 50 (II,23) verse 94.

Notes to Part III, Chapter III "Parables"

1. These two verses correspond to the Sanskrit W.T. 60 (III.2), l. 25,26; p. 61 (III,3), l. 1-6, verses 5, 6.

The thirty-two marks and eighty secondary marks of a Buddha are described by L. Hurvitz, Chih-i, p. 353-360. For a discussion of the ten powers and eighteen special attributes, see Har Dayal, BDBSL, p. 20-29.

2. 呵責 , reproach, Garahati.

3. This does not appear to be a direct quotation from the Lotus Sūtra.

4. 大人 , Great Being, Mahāpuruṣa.

5. Chi-tsang seems to interpret this sentence as, "Because he did not meet the Buddhas he did not produce the notion of reverence or honor," see T.1818, 814:b10,11.

6. 自身 , own-body. Chi-tsang glosses this as Mūlakaya (?), see T.1818, 814:b22.

7. 異身 different bodies. Chi-tsang glosses this as transformation bodies 化身 , see T.1818, 814:b22,23.

8. According to Chi-tsang one acquires immeasurable merits as well as emancipation through venerating a Buddha. This is how a Buddha benefits living beings (T.1818, 814: c21-27).

9. Pudgalanairātmya.

10. Dharmanairātmya.

11. 一切諸法 , everything.

12. 平等 , identical, Samatā.

13. 具足煩惱染性衆生 , living beings who possess defilements and a sullied nature.

14. 平等 , identities.

15. 染慢無煩惱人, people who have sullying pride but no defilements. According to Chi-tsang these are people who have cut off all of the defilements through the Hīnayāna path but who are still sullied by defilements which can only be destroyed through the Mahāyāna (T.1818, 815: b3-5).

16. 勢力 , eminence, Vibhūtva.

17. 有定 , fixed, Niyata.

18. 無定 , not fixed, Aniyata.

19. 有漏果報 , result with outflows, Sāsravaphala.

20. Chi-tsang explains that even though all levels of the three world-planes entail suffering, this type of person seeks permanent pleasure in them, see T.1818, 815:c,1,2.

21. 'The parable of the Burning House' occurs in Chapter Three "Aupamya-parivarta" of the Lotus Sūtra.

22. According to Chi-tsang, people with this kind of perversion consider the two Yānas to be the same as the (Yana) of the Buddha, although they are actually different (T.1818, 815c, 15-17).

23. 'The Parable of the Impoverished Lad' is found in Chapter Four "Adhimukti-parivarta" of the Lotus Sūtra.

24. According to Chi-tsang these are the kind of people who when first hearing a Sūtra about the Ekayāna say

there is only the Buddhayāna and no others. There are two faults here: 1) To say that the One (Yāna) explains the Three (Yānas); 2) To say that (the Ekayāna as) a cause produces the Three (Yānas). The other two Yānas actually exist as well (T.1818, 815:c24-27).

25. 'The Parable of the Cloud and its Rain' is explained in Chapter Five "Auṣadhī-parivarta" of the Lotus Sūtra.

26. 實無謂有, taking that which is actually nothing as something.

27. For an explication of this passage Chi-tsang quotes the Ta-chih-tu-lun which apparently states that such people mistake the two kinds of trances in which there is no conceptualization as Nirvāṇa (T.1818, 816:a8-11).

28. 'The Parable of an Apparitional City' is found in Chapter Seven "Pūrvayoga-parivarta" of the Lotus Sūtra.

29. 散亂上慢心實無有定, who are distracted and not fixed on what is real.

30. 狹劣, irresoluteness.

31. 第一乘, highest Yāna.

32. 'The Parable of Fastening a Jewel' is found in Chapter Eight "Pañcabhikṣuśatavyākaraṇa-parivarta" of the Lotus Sūtra.

33. 實有功德, to actually have merit.

34. 'The Parable of the Brilliant Gem Revealed in the Topknot of the Universal Monarch' is found in Chapter Four "Adhimukti-parivarta" of the Lotus Sūtra.

35. 實無功德, to actually have no merit.

36. 'The Parable of the Physician' is explained in Chapter 16/15 "Tathāgatāyuṣpramāṇa-parivarta" of the Lotus Sūtra.

37. According to Chi-tsang this is the Tathāgata's method for guiding the type of person who perversely seeks merits for eminence. The Tathāgata first causes such people to be pleased about mundane merits, then later causes them to enter the City of Great Nirvāṇa (T.1818, 816c:6-9).

38. Certain Śrāvakas insist there is no difference between the Tathāgatayāna and their Yāna, thus implying that the fruit of their path is the same as Buddhahood. According to Chi-tsang, in order to make such people enter the Mahāyāna, The Buddha teaches the Triyāna as the Ekayāna. However, the ultimate source of the Triyāna is the Ekayāna. Chi-tsang states that to say the three Yānas are the same as the Ekayāna means they are the same as the Dharmakāya (T.1818, 816:c25-28).

39. These people who are affiliated with the Mahāyāna think there is no distinction between the various Yānas. This is not the position of Vijñānavāda which considers the three Yānas to have separate and distinct fruits of the path. See Part I, Chapter Four of this dissertation.

40. According to Chi-tsang, the Tathāgata makes people enter the City of Nirvāṇa as one form of expediency (T.1818, 817,a9-12).

41. Chi-tsang states that this distracted kind of person is shown the roots of good merit which he planted in the past and then made to remember his aspiration to

enlightenment. After this he is made to enter a Samādhi so that he will always remember and never forget the thought of enlightenment (T.1818, 817:a14-16).

42. This technique is for the kind of person who does not take up that which has merit.

43. This technique is for the kind of person who thinks that which has no merit is meritorious, or for the kind of person who is not interested in accumulating merits.

44. These three types of people have been mentioned previously as being affiliates of the Hīnayāna who have attained the various fruits of that path. They still have pride to overcome.

45. 顛倒信, biased beliefs.

46. 信種種乘異

47. 信世間涅槃異

48. 信彼此身異

49. 三平等, three identities.

50. 世間, conventional world.

51. According to Chi-tsang, although the Tathāgata Prabhūtaratna always abides in the worlds of the ten directions, he is considered to have entered (Pari)nirvāṇa. Therefore this is known as the equality of the conventional world and (Pari)nirvāṇa (T.1818, 817:b27-29).

52. 身, body, Kāya.

53. 自身, own-body, for Nirmāṇa-kāya (?). Chi-tsang says this refers to the body of Prabhūtaratna (T.1818, 817,c:7).

54. 他身 , other-body for Sambhoga-kāya (?). Chi-tsang says this refers to the bodies of Śākyamuni dispersed throughout the ten directions (T.1818, 817:c9-13). Enchin appears to gloss it as the bodies of the living beings who were present there (ND, Vol. 49, p. 237:b5).

55. Here I have translated Dharmakāya as Absolute Body rather than leaving it in Sanskrit since the Sanskrit for the two other terms, own-body and other-body, is difficult to reconstruct. Therefore all three terms are left in English here.

56. 此身 , this body. It is unclear from the passage exactly which body Vasubandhu is referring to. Chi-tsang appears to gloss it as the Dharmakāya (T.1818, 818:a6).

57. 決定心 , determined mind, Niyatacittotpāda (?), which means aspiration to obtain the highest enlightenment. According to Chi-tsang this means that such people have established the possibility for enlightenment or drawn forth the Buddha-nature (Gotra ?). Regarding this, see T.1818, 818:b8-10.

Enchin describes people who have a determined mind as having produced a thought in the true family of the Buddha. They have become determined (in the Mahāyāna) and are without further doubts. See ND, Vol. 49, 238:a9,10.

58. 法性 , Thusness, Dharmatā.

59. According to Chi-tsang "Śrāvakas" in this passage refers to the five great disciples of the Buddha who are well-known (T.1818, 818:b25,26). They are Śāriputra who

receives his Prediction in Chapter Three "Aupamya-parivarta" of the Lotus Sūtra; Mahākāśyapa, Maudgalyāyana, Subhūti and Mahākātyāyana who receive their Prediction in Chapter Six "Vyākaraṇa-parivarta" of the Lotus Sūtra.

Other famous disciples to receive a Prediction in the Lotus Sūtra are Pūrṇa who receives his in Chapter Eight "Pañcabhikṣuśatavyākaraṇa-parivarta"; Ānanda and Rāhula who receive theirs in Chapter Nine "Ānandādivyākaraṇa-parivarta" and are given separate names as Buddhas.

60. In Chapter Eight, Pūrṇa is given his Prediction separately. He will be called the Buddha Dharmaprabhāsa. It is really the 500 Arhats of the Śrāvaka Kauṇḍinya who after his Prediction are given their Prediction with the same Buddha name as his, that is Samantaprabhāsa.

61. These are the 2000 Śrāvakas including Śaikṣas and Aśaikṣas who are given their Prediction in Chapter Nine "Ānandādivyākaraṇa-parivarta" with the same name, Ratnaketu, as Buddhas.

62. Devadatta receives his Prediction in Chapter Twelve of Kumārajīva's version and at the end of Chapter Eleven in the Sanskrit versions. It is well known that the chapter on Devadatta is a later addition to Kumārajīva's translation. Originally this chapter appears to have been a small independent Sūtra.

63. Chi-tsang notes that in the Lotus Sūtra there is no occurrence of damsels of the heavenly region who receive a Prediction, only the daughter of the Nāga king who achieves enlightenment in Chapter Twelve "Devadatta" of

T.262 receives one (T.1818, 818:c13-15).

64. This is Chapter Twenty of T.262 and Chapter Nineteen of the Sanskrit manuscripts.

65. This quotation from the Lotus Sūtra corresponds to the Sanskrit W.T., p. 320 (XIX.3), l. 4-8.

66. This is the Yogācāra theory of the four different kinds of Śrāvakas. See Part I, Chapter Four, p. 68,69, the section called "The Saddharmapuṇḍarīka-sūtra-upadeśa and the Ekayāna Doctrine" of this dissertation.

67. 決定聲聞, Śrāvakas who are determined.

68. 增上慢聲聞, arrogant Śrāvakas.

69. 退菩提心聲聞, Śrāvakas who have retreated from the thought of enlightenment.

70. 應化聲聞, transformation Śrāvakas.

71. This refers to the Bodhisattva Sadāparibhūta who gives a prediction to the arrogant mendicants in Chapter 20/19" Sadāparibhūta-parivarta" of the Lotus Sūtra.

72. 同, sameness.

73. According to Chi-tsang since the three Yānas all have the equality of the Dharmakāya, the three Yānas are mutually referred to as the Ekayāna (T.1818, 819:a21-23).

74. This does not appear to be a quotation from the Lotus Sūtra. Chi-tsang interprets "body" to mean Dharmakāya (T.1818, 819:b5,6).

75. 無上義, supreme meaning.

76. Chi-tsang states that this explanation is similar to the doctrine mentioned under the "ten distinctive characteristics" in the Mahāyānasaṃgraha-śāstra (T.1818,

819:b15).

77. This is the only section in the SPU which mentions "seeds" Bījas, and even here it does not seem to have much significance as a Yogācāra doctrine. Other terms associated with Yogācāra philosophy, such as Trisvabhāva or Ālayavijñāna are not found at all in the SPU.

'The Parable of the Cloud and Its Rain' occurs in Chapter Five "Auṣadhī-parivarta" of the Lotus Sūtra.

78. This quotation from the Lotus Sūtra appears to be from Chapter 20/19 "Sadāparibhūta-parivarta" in the Lotus Sūtra. It corresponds to the Sanskrit W.T., p. 320 (XIX.3), l. 6,7.

79. According to Chi-tsang, this passage illustrates the kind of people who have retreated from enlightenment. When they hear the Lotus Sūtra they will again have the thought of enlightenment. This shows that the seed of the thought of enlightenment is supreme and cannot be destroyed (T.1818, 819:c5-13).

80. 本事 , previous lives and deeds, Pūrvayoga.

81. This refers to the former deeds of this Tathāgata which are related in Chapter Seven "Pūrvayoga-parivarta" of the Lotus Sūtra.

82. 'The Parable of the Leader' occurs in Chapter Seven of the Lotus Sūtra.

83. Chi-tsang glosses 商主 as 導師 the leader or guide in the 'Parable of the Transformational City' (T.1818, 819:c23).

84. This parable occurs in Chapter Eight "Pañca-

bhikṣuśatavyākaraṇa-parivarta" of the Lotus Sūtra.

85. According the Chi-tsang, the precious jewel hidden in the garment symbolizes the thought of enlightenment (T.1818, 819:b27,28).

86. The Stūpa is revealed in Chapter 11 "Stūpa-saṃdarśana-parivarta" of the Lotus Sūtra.

87. According to Chi-tsang, in Chapter Eleven "Stūpa-saṃdarśana-parivarta" all the myriads of lands are combined in one land, therefore the supremancy of the best pure land exists in them all (T.1818, 820:a27,28).

88. This parable occurs in Chapter 14/13 "Sukha-vihāra-parivarta" of the Lotus Sūtra.

89. Chi-tsang states that the supremacy of teaching is present in all teachings (T.1818, 820:b1-2).

90. The Bodhisattvas are seen emerging out of the earth in Chapter 15/14 of the Lotus Sūtra.

91. The Nirmāṇa, Sambhoga and Dharmatā Buddhas. For a discussion of the peculiarity of these terms, see J. Takasaki, Nyoraizō Shisō no Keisei, p. 422-424.

92. This is illustrated in Chapter 16/15 "Tathāgatāyuṣpramāṇa-parivarta" of the Lotus Sūtra.

93. 應佛, transformation Buddha, Nirmāṇa Buddha.

94. Chi-tsang states that this interpretation is slightly different from the one found in the Mahāyāna-saṃgraha-śāstra where the Nirmāṇakāya Buddha is divided into two types: 應身 and 化身 (T.1818, 810:c3,4).

According to Kōgen Mizuno, Bukkyō Yōgō no Kiso Chishiki (Tokyo: Shunjusha, 1972), p. 70, the 應身

represents the Buddha with special marks and attributes who appeared on the earth and achieved enlightenment. The 化身 is the Buddha appearing in special transformational bodies to guide people. This definition differs from H. Nakamura, BD, p. 292:b, entry number 2 under 化身. Here he states that the 應身 appears before advanced practitioners and the 化身 before the unadvanced adherents.

In the SPU, according to Chi-tsang, the Sambhogakāya Buddha is the one possessing the special marks and attributes of a Buddha. In the Mahāyānasaṃgraha-śāstra the Sambhogakāya Buddha has the marks of Tathatā (真如相), whereas in the SPU the Sambhogakāya Buddha is the one who appears and becomes enlightened (T.1818, 820:c5,6). He goes on to say that also in the Mahāyānasaṃgraha-śāstra the Nirmāṇakāya refers to Bodhisattvas in the pure lands who are transformations, whereas in the SPU it refers to all aspects of the Buddha converting others in both pure and impure lands (T.1818, 820:c7-9).

95. This quotation is from Chapter 16/15 "Tathāgata-āyuṣpramāṇa-parivarta" of the Lotus Sūtra. It corresponds to the Sanskrit W.T., p. 269 (XV.2), l. 1-3.

96. 報佛, Sambhoga Buddha.

97. According to Chi-tsang this type of Buddha is called the Nirmāṇakāya Buddha in the Mahāyānasaṃgraha-śāstra. He goes on to say that in the SPU this type of Buddha is called the Sambhogakāya Buddha becaue it enjoys the fruits of the results of practise and because it eternally manifests the Buddha-nature (T.1818, 820:c16-20).

98. This quotation is from Chapter 16/15 "Tathāgata-āyuṣpramāṇa-parivarta" of the Lotus Sūtra. It corresponds to the Sanskrit, W.T., p. 269 (XV.2), l.4-7.

99. 法佛 , Dharmatā Buddha.

100. 如来藏性淨, Prakṛtiparisuddhi Tathāgatagarbha. The term Tathāgatagarbha occurs four times in the Lotus Sūtra, see p. 70-72 of this dissertation.

101. 常 , permanent, Nitya; 恒 eternal, Śasvata; 清涼 quiescent, Śiva; 不變 , unchangeable, Dhruva. For the significance of these terms, see Part I, Chapter Four the section on "The Saddharmapuṇḍarīka-sūtra-upadeśa and the Ekayāna Doctrine," p. 70,71 in this dissertaton.

102. According to Chi-tsang there are two kinds of Nirvāṇa. One is fundamentally pure by nature. It is called Nirvāṇa which is pure by nature. The purity of the other kind of Nirvāṇa is obtained by practising expedient means to cut off all the defilements. It is called the pure Nirvāṇa gained through expedient means. He goes on to state that these two purites are described in the Mahā-yānasaṃgraha-śāstra as Amala and Niramala Tathatā (T.1818, 821:a1-8).

103. This is a quotation from Chapter 16/15 "Tathāgatāyuṣpramāṇa-parivarta" of the Lotus Sūtra. It corresponds to the Sanskrit W.T., p. 269 (XV.2), l. 4-7.

104. 三界相 , characteristics of the three world-planes.

105. 無有生死若退若出.

106. 體 , essence.

107. For the four characteristics Chi-tsang refers to the Buddhagotra-śāstra where they are considered to be: 1) conditions; 2) causes; 3) becoming; 4) decay (T.1818, 821:b16-21).

108. According to Chi-tsang the Sūtra decribes this as the direct perception of a Tathāgata (T.1818, 821:b26).

109. This quotation occurs in Chapter 16/15 of the Lotus Sūtra. It is the succeeding passage of the previous quotation listed in n. 103 of this section.

This corresponds to the Sanskrit W.T., p. 271 (XV.4), l. 8,9.

110. This quotation occurs in Chapter 16/15 of the Lotus Sūtra. It corresponds to W.T., p. 271 (XV.4), l. 16; 272 (XV.5), l. 1-2.

111. Chi-tsang explains that the Buddha, when he was a Bodhisattva, made a vow to cross over all living beings. Now even though he has become a Buddha, all living beings are not saved. Therefore what is incomplete is his vow, not his enlightenment (T.1818, 821:c7-9).

112. This is a quotation from Chapter 16/15 "Tathāgatāyuṣpramāṇa-parivarta" of the Lotus Sūtra. It corresponds to W.T., p. 272 (XV.5), l. 2-4.

113. This quotation is from part of a verse in Chapter 16/15 "Tathāgatāyuṣpramāṇa-parivarta" of the Lotus Sūtra. It corresponds to the Sanskrit W.T., p. 277 (XV.10), l. 5,6.

114. 第一義諦, highest truth, Paramārtha.

According to Chi-tsang, since the Sambhoga Buddha is

eternal his pure land is also eternal and not subject to destruction (T.1818, 822:a19, 20).

115. "The Parable of the Physician" occurs in Chapter 16/15 of the Lotus Sūtra.

116. 勝妙力, marvelous power.

117. 種種諸寶間錯莊嚴, the splendor of various jeweled arrays (?).

118. 量, the extent.

119. 略, the consolidation.

120. 住持, the establishment.

121. 離穢, being removed from impurities.

122. 多寶, prolific adornment.

123. 同一塔坐, being on the same seat in the Stupa.

124. 無漏, without outflows, Anāsrava.

125. According to Chi-tsang, the body of Prabhūtaratna incorporates the Dharmakāya of all the Buddhas (T.1818, 823;a2).

126. In reference to this, Chi-tsang states that the Dharmakāya pervades everywhere (T.1818, 823:a9,10).

127. According to Chi-tsang, all the transformation Buddhas in the ten directions live in pure lands, teach the Ekayāna and guide the Bodhisattvas, thus showing the uniformity of the Buddha path (T.1818, 823;a16-18).

128. Chi-tsang explains that all the pure lands have the same kind of adornments, flowers scattered over the ground, etc. (T.1818, 823:a25,26).

129. 化佛非化佛, transformation and non-trans-

formation. T.1520, 19:a19,20, Enchin (ND. Vol. 49, 308:a116,17), and Chi-tsang's version of the SPU (T. 1818, 823:a29) do not contain "non-transformation" Buddha.

130. Chih-tsang quotes from the Ta-chih-tu-lun where it states that the one great deed of all the Buddhas is to save sentient beings (T.1818, 823:b1).

131. 法力 , power of the Doctrine.

132. 持力 , power of upholding it.

133. 修力 , power of practise.

134. 證 , realization.

135. 信 , faith.

136. 供養 , to be honored.

137. 聞法 , listening to the Doctrine.

138. 讀誦持說 , reading, writing, upholding, explaining.

139. This appears to be another name for Chapter 17/16 "Puṇyaparyāya-parivarta" of the Lotus Sūtra.

140. This appears to be another name for Chapter 19/18 "Dharmabhāṇakanuśaṃsā-parivarta" of the Lotus Sūtra.

141. 無生法忍, receptivity to the truth that all things have no origination, Anutpattikadharmakṣānti.

This is a quotation from Chapter 17/16 "Puṇya-paryāya-parivarta" of the Lotus Sūtra. It corresponds to the Sanskrit W.T., p. 279 (XVI.1), l. 3-6.

142. To clarify this passage Chi-tsang quotes from the Ta-chih-tu-lun which states that this "receptivity" is attained on the first and seventh stages of the path. In the first stage one realizes the non-origination of the

true Dharmakāya. Therefore it is said that those on the first stage attain the receptivity to the truth that all things have no origination (T.1818, 823:c21-24).

143. 八生乃至一生, one to eight rebirths.

144. According to Chi-tsang, Bodhisattvas are just ordinary people before attaining the first stage of the path (T.1818, 824:a7,8).

145. Chi-tsang explains that because they hear the Lotus Sūtra they are able to achieve the first stage in one to eight rebirths (T.1818, 824:a8,9).

146. 三界, three world-planes: Kāma, Rūpa and Arūpa Dhātu.

147. Chi-tsang says this passage clarifies that the kind of enlightenment mentioned here for the first stage is different from the complete and total enlightenment of a Buddha (T.1818, 824:a14,15).

148. This quotation is from Chapter 17/16 "Puṇya-paryāya-parivarta" of the Lotus Sūtra. It corresponds to the Sanskrit W.T., p. 280 (XVI.2), l. 8-10.

A prerequisite for entering the Bodhisattva path is faith. See H. Nakamura, BD, p. 594:a.

149. This is a quotation from Chapter 16/15 "Tathāgatāyuṣpramāṇa-parivarta" of the Lotus Sūtra. It corresponds to the Sanskrit W.T., p. 280 (XVI.2), l. 11-17.

150. 'Joyful Acceptance' refers to Chapter 18/17 of the Lotus Sūtra. It is also called the "Maitreya-parivarta" because it starts out with a question by Maitreya.

151. 'The Constantly Persevering Bodhisattvas' refers to Chapter 18/19 of the Lotus Sūtra.

152. These four are the causes for the purification of the sense faculties, according to Chi-tsang (T.1818, 824: c9,10).

153. This is a quotation from Chapter 19/18 "Dharma-bhāṇakanuśaṃsā-parivarta" of the Lotus Sūtra. It corresponds to W.T., p. 300 (XVIII.1), l. 3-7.

154. 正位, permanent position, Samyaktva.

155. This is a quotation from Chapter 19/18 of the Lotus Sūtra. It corresponds to the Sanskrit W.T., 300 (XVIII), 9-13.

156. The six sense faculties and their objects comprise the twelve Āyatanas, see T. Stcherbatsky, The Central Conception of Buddhism (London: Royal Asiatic Society, 1923), p. 96.

157. The five desires refer to pleasant objects of the five sense faculties, excluding that of the mind, see H. Nakamura, BD, p. 376:c, 377:a.

158. This is a quotation from Chapter 18/17 "Anumodanāpuṇyanirdeśa-parivarta" of the Lotus Sūtra. It corresponds to the Sanskrit W.T., 305 (XVIII.6), l. 18-24.

159. 聞香知者, smelling odors and knowing them.

160. According to Chi-tsang this refers to the mutual comprehension existing among all the senses when they are purified (T.1818, 825:a7-10).

161. 'The Dharma Teachers' refers to Chapter Ten of the Lotus Sūtra.

162. 'Ease in Practise' refers to Chapter 14/13 of the Lotus Sūtra.

163. According to Chi-tsang there is great efficacy derived from accepting, and upholding the Sūtra which is why this is called the power of upholding it (T.1818, 825:a13-14).

164. This is a quotation from Chapter Ten "Dharmabhāṇaka-parivarta" of the Lotus Sūtra. It corresponds to W.T., p. 202 (X.7), l. 14-16.

165. 說力, power of instruction.

166. 行苦行力, power of undertaking hardships.

167. 護衆生諸難力, power of protecting living beings from difficulties.

168. 功德勝力, power from the excellence of merits.

169. 護法力, power from protecting the Doctrine.

170. 'Supernatural Powers' refers to Chapter 21/20 of the Lotus Sutra.

171. This phenomenon occurs in Chapter Twenty of the Sanskrit manuscript W.T., p. 328 (XX.2), l. 4-18.

172. This corresponds to the Sanskrit W.T., p. 328 (XX.2), l. 21-25 and p. 329 (XX.3), l. 1.

173. Ibid.

174. 'The Bodhisattva Bhaiṣajyarāja' corresponds to Chapter 23/22 of the Lotus Sūtra.

175. 'The Bodhisattva Gadgadasvara' corresponds to Chapter 24/23 of the Lotus Sūtra.

176. His practise entails a myriad of transformations to guide living beings.

177. 'The Bodhisattva Avalokiteśvara' corresponds to Chapter 25/24 in the Lotus Sūtra.

178. 'Dhāraṇīs' corresponds to Chapter 26/25 in the Lotus Sūtra.

179. 'King Śubhavyūha' corresponds to Chapter 27/26 in the Lotus Sūtra.

180. His two sons Vimalagarbha and Vimalanetra attained incredible powers through their practise.

181. 'The Bodhisattva Samantabhadra' is the second to the last chapter in the extant Sanskrit and versions of the Lotus Sūtra. Therefore, as a number of Japanese scholars have pointed out, it is puzzling why Vasubandhu would have said in "later chapters." There should not be any "later chapters." Perhaps this is a mistranslation for "other chapters."

182. This is a quotation from Chapter 25/24 "Samantamukhaparivarto nāma-avalokiteśvara-vikurvaṇa-nirdeśa" of the Lotus Sūtra. It corresponds to the Sanskrit W.T., p. 364 (XXIV.3), l. 23-30; 365 (XXIV.4), l. 1,2.

183. 信力 , power of faith.

184. 畢竟知 , complete knowledge.

185. According to Chi-tsang this represents the belief in the equality that one's body and the body of Avalokiteśvara are equal and identical with the Dharmkāya (T.1818, 825:c24,25).

186. 法界 , realm of phenomena, Dharmadhātu.

187. 法性, nature of phenomena, Dharmatā, also

translated herein as Thusness.

188. 平等法身, universal Dharmakāya.

189. According to Chi-tsang, from the first stage of the path a Bodhisattva is able to realize this universal Dharmakāya (T.1818, 826:a3,4).

Glossaries

SANSKRIT-ENGLISH GLOSSARY

I. Schools of Buddhism

Lokottaravādins

Mādhyamikas

Mahāsaṇghikas

Pūrvaśailas

Sarvāstivādins

Theravādins

Vijñānavādins

Yogācārins

II. Technical Terms

Abhidharma -- Higher teaching; one ofthe three divisions of Buddhist scripture

Ācārya -- Teacher

Āśrayaparavṛtti -- Mutation of the basis of consciousness

Āyatana -- Sense-field

Bīja -- Seed

Bodhisattva -- Being who aspires to enlightenment

Bodhisattvayāna -- The Vehicle of the Bodhisattvas

Dharmabhāṇaka -- Mahāyāna storyteller

Dharmadhātu -- Realm of the Absolute

Dharmakāya -- Absolute Body

Ekabuddhayāna -- One Buddha Vehicle

Ekamahāyāna -- One Great Vehicle

Ekayāna -- Single Vehicle

Gotra -- Religious lineage

Hīnayāna -- Lesser Vehicle

Mahāyāna -- Greater Vehicle

Maṇḍala -- Mystic diagram

Mātṛkā -- List of technical terms

Mātṛkādhara -- One who memorizes and recounts lists of technical terms

Parivrājaka -- Wandering mendicant

Prabhāsvaracitta -- Luminous mind

Prajñā -- Wisdom

Prajñāpāramitā -- Perfection of wisdom

Pratimokṣa -- Vows

Pratyekabuddha -- Self-enlightened being

Skandha -- Aggregate of personality

Śrāvaka -- Disciple

Śrāvakayāna -- Vehicle of the disciples

Stūpa -- Funerary mound for relics

Sukhāvatī -- Pure Land

Śūnya -- Empty

Śūnyatā -- Emptiness

Sūtra -- Religious scripture; one of the three divisions of Buddhist scripture

Tantra -- Esoteric Buddhism

Tathāgatagarbha -- Germ of the Tathāgata

Trikāya -- Three bodies

Vassa (Pāli) -- Rainy season

Vijñāna -- Consciousness

Vinaya -- Monastic rules; one of the three divisions of Buddhist scripture

Yāna -- Vehicle; Religious Career

CHINESE-ENGLISH GLOSSARY

1。 一	single, one
一人	one person
一大事	one great deed
一大乘	Ekamahāyāna
一心	resolutely
一切	all
一切心得自在	sovereignty over all thoughts
一切智	omniscience
一切種智	omniscience
一切種	all-encompassing
一向	intently; resolutely

一佛乘	Ekabuddhayāna
一定	to be fixed
一味	one flavor
一乘	Ekayāna
一時	once, at one time
三界	three world-planes
三千大千世界	trichiliocosm
三昧	meditative trance
三種平等	three identities
三種義	three meanings
三摩跋提	meditational attainment
三寶	the three jewels
三藏	three divisions of scripture; Tripiṭaka
下	below

互用	to function reciprocally
五味	five flavors
五濁惡世	vile age of the five corruptions
五陰	five aggregates
天	sky; heaven
天人	heavenly beings
天女	damsels of the heavenly region
天竺	India
不可思議	incomprehensible
不可得	inconceivability
不可說	inexpressible
不可量	immeasurable
不可盡	indestructible, inexhaustible
不可稱	unnameable

不如	to not be like
不同	unlike
不成	inept
不共	dissimilarity
不共法	special attributes
不別	not distinct
不知	unknowable
不相違	without discrepancy
不思議	incomprehensible
不捨	to not abandon
不退轉	to be irreversible; irreversibility
不退失	to not fall away
不退轉地	irreversible stage

不遲	to not be dull-witted
不異	to not be different
不疾	to not be afflicted; to not be sick
不疲倦	untiringly
不授與	to not confer
不能	to be unable; to be uncapable
不能動	to be unmovable
不著	to not be attached
不敗壞	to not decay
不善	unwholesome
不須復	no further
不散亂	to not be distracted
不遠	not far
不聚	to not gather

不積	to not accumulate
不違	conformity
不滅	to not disappear
不輕	to not disrespect
不輕菩薩	Sadāparibhūta Bodhisattva
不動	unmoved; unshakeable
不盡	to not be destroyed
不斷	incessantly; without ceasing
不覺知	to not realize
不離	to not be separate from
不變	changlessness; unalterable
平等	identity; universality
平坦路	smooth road
正位	permanent position

正法	Saddharma
正智	right knowledge
正念	right mindfulness
正遍知	fully enlightened one
正覺	perfect enlightenment
可化	able to be guided
百千諸佛	hundreds and thousands of Buddhas
惡道	dangerous path
爾許時	during the entire time
2. 中	on; in
中夜	in the middle of the night
內	within
內證	inner realization; to realize by oneself

世	world
世界	world
世間	the world; the mundane world
世尊	Blessed One
本願	original vow
本事	deeds in a previous life
出	to go; to put forth; to emerge
出離	to emerge
出世間	supramundane
出現	to appear
出家	renunciant; to renounce the household life; ordained
果	result
果行	progress towards the result

	甚深	profound; profundity
	師	teacher
3.	梵天王	Brahma
	業	acts; actions
4.	久	a long time
	及	and
	少欲	to have few desires
	少欲知足	to be satisfied with little
	失	to lose
	未出家時	before he renounced the household life
	未世	the future
	未得果	to have not yet attained the result
	未曾有	marvelous
	未發心者	one who has not yet produced the thought of enlightenment

未熟	not yet mature
年	year
我	I
我空	insubstantiality of the individual
來	to come
眉間	between the eyebrows
重擔	burden
乘	Yāna
兜率天	Tuṣita heaven
戲	to play
願	to entreat
殿	palace
5. 七寶	seven precious treasures

乳	milk
6. 事	deed; event; purpose; matter
7. 云何	for what purpose; why
云何法	how it is
8. 六根	six sense-faculties
夜	night
帝釋天王	Indra
商人	leader
9. 人中大龍	great serpents among men
人民	commoner
人無我	insubstantiality of the individual
以	with; by means of; since
化身	apparitional
今	now

令	to make; to have
令住	to make established
他	another; others
仰推	to esteem
低	a nod of the head
合掌	with the palms of their hands pressed together in reverence
佛	Buddha
佛性	Buddha-nature
佛地	stage of Buddhahood
位	status
伽耶	Gayā
住	to stay; to abide; to be established in; establishment; subsistence
住持	foundation; support; to uphold

住處	dwelling place; abode
作	to make
何以故	why is this?
何故	why
何等	what; which; certain
何等何等	whatever; whichever
何等何等法	something
何等法	what it is
何等時	a certain period
何等義	what is the reason
何時說	when (the Tathāgata) will teach
何似	what it resembles
何相法	what mark it has
何體法	what essence it has

舍利	relic
舍利弗	Śāriputra
念觀	base
命	lifespan
依住	to take refuge
依止	basis; to rely on
依…攝取	to be predicated on
依何事疑	doubt based on a certain event
供養	to honor
供養門	the entrance of being honored
信	belief; faith
信心	faith
信門	the entrance of faith
信解	to believe

修	to refine; to cultivate; to undertake
修集	to cultivate
修道	path of practise
修多羅	Sūtra
修行	to carry out; to practise
修行者	practitioner
修行力	the power of practise
倍	twice
俱時	simultaneously
倒取	misconception
偈	verse
假名	nominal designation
僧	assembly

億	Koṭi
優婆夷	laywoman
優婆塞	layman
優曇鉢華	Uḍumbara flower
10. 先	first
11. 入	to enter; to understand; bases of cognition
12. 八	eight
八生一生	from one to eight rebirths
分	position
分段	division
分別	distinctions
分別觀	distinctions
共	together with
弟子	disciples

其	his
前	in the beginning
前後	bowing to touch the feet of the Buddha, then retreating to one side
曾	already
普賢菩薩	"Bodhisattva Samantabhadra"
善	well; fully; very; good; proper
善行	good conduct
善根	roots of good merit
善女人	daughters of good family
善男子	sons of good family
善知識	beneficial friends
善巧方便	skill in expedient means
尊	Venerable
尊者	Venerable

	尊重	to respect; respectful; respect
	慈	benevolence
	慈悲	compassion
	與授記	to give a Prediction
	與...俱	with
13.	同	same
	同一	same
	同一號	same name
	同類	same class
	同生諸衆	those of the same group
15.	次第	progression
16.	凡夫	ordinary people
18.	別	to distinguish

19. 力 power

劫 world-age

到 to reach

勇猛 vigorously

勤苦 great hardship

勢力 eminence

20. 句 phrase; statement

21. 疑 doubt

疑者 skeptic

24. 真如 Suchness; true

真實 true

真實處 true basis

25. 上 above

上上 highest, higher

	上上起	the explanation based on the previous statement
	上下界	lower and upper realms
	上支下支	primary and secondary divisions
	上首	foremost
27.	厭	to be revulsed
28.	牟尼	Sage
	能度	to ferry across; to deliver
	能生	to produce
	能成	can be developed
	能見所見	subject and object
	能破	can be destroyed
	能辨	perception
29.	又	furthermore
	取授記	to take a Prediction

	取所應作	to do what has to be done
30.	告	to address
	吹	to blow
	味	flavor
	品	chapter
	唯	only
	器世間	physical worlds
	喻	allegory
	號	to be called
31.	四攝法	four methods of conversion
	四無礙自在智	four analytical knowledges
	因	cause; motive; condition
	因果	cause and result
	因緣	cause; subject (matter)

因緣法	doctrine of causation; to be caused
因授記	condition for the Prediction
國土	lands
國界	worlds
圍繞	to surround
32. 在家	lay Buddhist
地	stage
城	city
城邑	village
堅固	adamantine
堅執	tenacious
堅實	forcefully
塔	Stūpa
堪	adequacy; adequateness

報身	Sambhogakāya
喜	to rejoice
境界	realm
境界行	acting realm
增長	dominant factor; to develop; increasing
增上慢	arrogance
增上慢聲聞	arrogant Śrāvakas
增上	highest; best
33. 壽命	lifespan
34. 各	each
36. 外事	external phenomena
外道	heretical systems
名	title
名號	name

	名句字身	words, phrases, syllables
	名稱	to achieve fame
	多人	many people
	多所	benefited
	多事	excessive toil
	多寶	prolific adornment
	多寶	Prabhūtaratna
37.	大	great; magnitude
	大人	Great Being
	大臣	ministers
	大菩提	great enlightenment
	大迦葉	Mahākāśyapa
	大乘	Mahāyāna
	大通智勝	Mahābhijñājñānābhibhū

大義 great exposition

大德 venerable

大賢士 virtuous ones

太子 crown prince

38. 如 this way

如是 thus

如是如是 such and such

如法相應 in accordance with the Dharma

如實 true reality; truth

如實知 knowledge of true reality

如経 just as it says in the Sūtra

如来 Tathāgata

如来藏 Tathāgatagarbha

妄語 to speak falsely

妙	subtle
妙好	excellent marks
妙光	Varaprabha
妙音菩薩	"Gadgadasvara Bodhisattva"
妙莊嚴王	"King Śubhavyūha"
妙法	Saddharma
妙法蓮華經	Saddharmapuṇḍarīka-sūtra
娛樂	to enjoy
婆伽婆	Blessed One
婆藪槃豆	Vasubandhu
39. 學地	stage of training
學人	one who has more to learn
40. 字	words
安樂行	"Ease in Practise"

安詳	clearly conscious
安隱	profited
定	trance
宮	palace
寂靜	serenity
密	secretly
密智	secret knowledge
宿命智	knowledge of former lives
實	actually; truth
實相	characteristic of true reality
實際	ultimate reality
實踐	path; actual practise
實體	essence of true reality
富樓那	Pūrṇa

	寶珠	jewel
	寶間錯	jeweled arrays
41.	對治	counteragents
42.	小	small
	小劫	intermediate world-age
	小乘	Hīnayāna
	光明	ray of light
	常	eternal; permanence; always
	常精進菩薩	"Constantly Persevering Bodhisattvas"
	當	should
44.	盡	exhaustively
46.	山	mountain
48.	巧	ingeniously; skilfully; skilful
	功用行	practise which takes effort

	功德,	merit; quality; virtuous
49.	已	already
	己	own
50.	希有	astonishment; astonishing
	幢	banner
53.	序分	opening statement
	序品	"Introduction"
	度	to emancipate
	座	to sit; seat
	廣	broadly
	廣大	extensive
	應	Arhats
	應化聲聞	transformation Śrāvakas
	應化佛	transformation Buddha

	應作者作	to have one's work done
	應到處已到	to arrive where one should arrive
54.	建	to raise
	建立	to establish
57.	引導	to attract
	弘	extensive
	彈指	to snap one's fingers
	彌勒	Maitreya
58.	歸命	pay hommage
59.	形相	forms
60.	彼彼	various
	彼岸	perfection; the other shore
	往	to go
	後	after; in the end

	後魏	Later (Northern) Wei dynasty
	從	from
	得	to attain; to gain; to apprehend
	得入	to obtain entry
	得證	to directly apprehend
	得道者	those who have obtained the path
	德	special
	微密	subtle
	微塵	particles
61.	心	thought; mind
	心悔	to regret
	心不疲倦	unfatigued
	心得自在	to have sovereignty over the mind
	心解脫	emancipated minds

心善調伏	well-refined
快悅	to gladden
快妙	wonderful
怯弱	trepidation
怨敵	antagonism
怨惡	enmity
恐	fear
恭敬	reverence; to rever
悔己心	self-regret
悅	gladden
恒	steadfast, eternalness
恒河	Ganges river
悟	to be enlightened; enlightenment
想	notion

	慧	wisdom
	憶念	to remember; remembrance
62.	成就	accomplishment; to achieve; to perfect
	戒	precepts
	威儀	acting; deportment
63.	所生	to be generated
	所依	to rely on; basis; support
	所作已辦	to complete a task
	所作成就	to accomplish what has to be done
	所應事	to do what has to be done
	所謂	that is
64.	拘礙	undauntedly
	持	to uphold
	持力	the power of upholding (the Dharma)

捨	to renounce; to remove
捨離	to abandon
推	to think about
推取	to apply
授	to grant; to give
授記	Prediction; to receive a Prediction
授與	to confer
提婆達多	Devadatta
損	loss
攝	to gather; to collect; to accumulate
攝法	means of conversion
攝取	to use; to take up; to incorporate; to consolidate; to attract
攝取事	incorporated subjects

	擊	to beat
66.	教	teaching
	教化	to guide
	敬信	to believe
	散亂	to be distracted
	數	calculation; number; type
	數種種	a variety of types
67.	文字	words
	文殊師利	Mañjuśrī
69.	斯陀含	Once Returner
	斷	to eliminate
70.	方	direction
	方便	expedient means; expedient; skilfully;
	方廣	extensive

	放	to emit
	放逸	to not give up
	於	under
	施	to bestow
72.	日月燈明	Candrasūryaprabha
	明	to clarify
	明珠	brilliant jem
	是	to be
	是故	that is why
	是時	then
	時	time; season; period of time; age
	曼陀羅華	Mandārava flowers
	量	extent
	量種種	variety of dimensions

	智身	knowledge body
	智慧	wisdom
	智業	acts of knowledge
	最上	supreme
	最後	last
	最勝	ultimate; most excellent
	曇林	T'an-lin
73.	曰	to say
	更不後生	no further rebirths
74.	月	a month
75.	染	sullied; sullying; impurity
	染熾	impurities
	相	mark; characteristic; sign
	相應	accord with

	相應事	relevant tasks
	相違	discrepancy
	根	faculties
	根熟	mature faculties
	根未熟	immature faculties
	根力	excellent faculties
	樂	at ease; pleasure; joy; delight
	樂說	eloquence
	樂持	to take delight in upholding
76.	歡喜	joy
77.	止	to cease; enough
	此	this
79.	毀	to be destroyed
81.	比丘	monks

	比丘尼	nuns
	皆	all
85.	水	water
	沙	sand
	沙門	Buddhist monk
	沒	decay
	決定	determination
	決定心	determined mind
	決定聲聞	Śrāvakas who are determined
	泥濁	turbid
	法	Dharma; Doctrine; state; quality; phenomena; the way
	法力	power of the Doctrine
	法空	insubstantiality of phenomena
	法門	religious discourse

法器	capacity to receive the teaching
法身	Dharmakāya
法現前	present state
法性	Thusness, true nature
法師	"Dharma Teacher"; Dharma teacher
法無我	insubstantiality of phenomena
法座	religious gathering
法界	realm of phenomena
波羅蜜	perfection
淨	purity
淨法	immaculate Doctrine
淨妙	subtle; pure
海	sea
涅槃	Nirvāṇa

淳熟	mature
清淨	purity
清淨地	pure stage
清淨國土	pure land
清涼	quiescence
深遠	deep
深利智者	those of profound intellect
渡	to cross over; emancipate
渇仰	to be delighted
滿	full
滿足	to be satisfied; completion; to complete
滅	impermanence; to disappear
滅度	final Nirvāṇa
滅盡定地	the stage of comtemplation called

	the cessation of consciousness and feeling
漏已盡	free of depravities
演	broadly
濁	corruption
86. 火宅	burning house
然法燈	to light the torch of the Doctrine
然後	later
惡世	vile age
惡道	dangerous paths
無	nothing
無二	nonduality
無上	unsurpassed; unsurpassable; supremacy
無上義	supreme meaning
無色	formlessness

無功用智	effortless knowledge
無定	not to be fixed
無相行	practise of signlessness
無相聖行	noble practise of signlessness
無願聖行	noble practise of wishlessness
無諍	passionless
無所拘礙	undauntedly
無數	innumerable; incalculable
無量	countless; vast
無量世	beginningless time
無量義	"The Exposition of Infinity"
無邊	limitless
無餘涅槃	final Nirvāṇa
無爲	unconditioned; immutable

無學	those who have no more to learn
無復煩惱	undefiled
無分別	beyond the scope of discrimination
無生法忍	receptivity to the truth that all things have no origination
無別	to not be separate
無定	to not be fixed
無差別	undifferentiated; to be without difference
無能驚害	undistractible
無際	infinite
無所畏	fearlessness
無畏	fearlessness; self-confidence
無礙	without obstructions
無礙自在智	without hinderances

	無常	impermanent; not eternal
	照	to illuminate
	熟酥	butter
	煩酥	defilements
	燒盡	conflagration
87.	受	to receive; to accept; feeling; to undergo
	受用	to experience
	受持	to uphold; to preserve
	爲	to be; for
88.	父母	parents
90.	將	to lead
92.	邪	false
93.	牛	ox
94.	狹劣心	irresoluteness

	猶如	to resemble
	獲得	to attain
96.	王	kings
	王子	princes
	王舍	Rājagṛha
	現	origination; to manifest
	現在	to abide; the present
	現見	to directly perceive; direct perception
	現前	present
	瑞相	marvel
100.	生	to produce; to arise; life
	生死	birth and death
	生希有心	to be struck with wonder
	生酥	curds

	生疑者	sceptics
101.	用	use
102.	毘伽典	explanation
	界	sphere; element; realm
	思,念,	intentions
	略	consolidation
	略說	summarily
	異	otherwise
	異身	apparitional body
	異相	unusual
	異異	different
105.	發	to produce
106.	白毫相	a tuft of white hair

109.	具足	to fulfil; to be endowed with; to possess; to occur; to become enriched
	眼	eye
110.	柔軟	versatilely
111.	知	to comprehend; to understand; to know
	知足	to be satisfied
	知見	knowledge and insight
	知識	friend
112.	破	to destroy; to abrogate
113.	示現	to show; to illustrate; to manifest; to reveal
	祇虔	to honor
	秘密法	mysterious doctrine
	神力	"Supernatural Powers"
	神通	supernatural powers

	神變相	miraculous sign
	禪	states of meditation
	禪定	contemplation
	福德	virtues
	禮拜	to do obiesance
115.	利	goal; benefit
	利養	to benefit; to gain
	秘密	secret
	稱歎	to praise
	種	to plant; diversity
	種子	seed
	種種	various; variety
	穢	impurities
116.	究竟	ultimate; to master

	空	emptiness
	空閑	secluded forest
	空聖行	the noble practise of emptiness
	窮子	impoverished lad
117.	童子	child
118.	第一	highest; first
	第一品	first chapter
	第一義	supreme meaning
	第一義諦	highest truth
	答	to answer
119.	精進	diligently; to persevere
120.	結加趺坐	to sit in the posture of meditation
	經	Sūtra; to undergo
	緣因	indirect cause; condition

	總別相	the generic and individual characteristics
	繫	to fasten
123.	美妙	pleasing
	差別	distinction
	義	truth; meaning; exposition; objective
125.	耆闍崛	Gṛdrakūṭa
128.	取	to take up; to cling to
	聚落	city
	聲聞	Śrāvaka
	聲	sound
129.	書寫	to copy
	晝	a day
130.	有定	to be fixed
	有結	fetter

	有爲	conditioned
	有漏	with outflows
	勝	to surpass; most excellent; superiority, supreme
	勝妙	the most excellent; marvelous; sublime
	勝功德	quality of superiority
	勝智	superior knowledge
	勝義	highest meaning
131.	臥具	bedding
132.	自	themselves; personally
	自他利	to benefit oneself and others
	自在	sovereignty
	自在力	sovereignty
	自見己身	to see oneself

	自身	corporeal body; personally
	自呵責身	to reproach oneself
	自然而行	practise is spontaneous
	自此以下	hereinafter
133.	至	to arrive
135.	舌	tongue
	舒盧迦	verse
139.	色	forms
	色身	Rupakāya
	色界	sphere of form
140.	芽	to sprout
	苦	suffering
	苦行	difficult practise
	莊嚴	splendor

	華開	blossoming lotus
	菩提	enlightenment
	菩提分	factors of enlightenment
	菩提留支	Bodhiruci
	菩薩	Bodhisattva
	著處	to be attached; attachment
	萬	ten thousand
	落	village
	藏	storehouse, subject matter
	藥王菩薩	Baiṣajyarāja Bodhisattva
141.	處	basis; place; realm
	處處	objects
	虛	falsehood
	虛妄	false

	虛空	sky
142.	蠡	conch
143.	衆	gathering; assembly; numerous
	衆生	living beings
	衆生世界	living beings in the physical worlds
	衆所知識	well-known
	衆相	various phenomena
	盡	to be destroyed; exhaustively
144.	行	to practise; to carry out
	行苦	to undertake hardships
	行事	deeds
145.	衣服	clothing
	初地	first stage
	初中後善	good in the beginning, in the middle and in the end

147.	見	to perceive; to see; to ascertain
	見道	path of insight
	親近	to meet
	觀	reflection; vision; to gaze
	觀察	to survey
	觀世自在菩薩	"Avalokiteśvara Bodhisattva"
	覺	to apprehend; liberation
	覺知	to realize
	覺悟	enlightenment
	覺菩提分法	the elements conducive to enlightenment
148.	解	to understand; understanding; to reveal
	解脫	emancipation
	解說	to explain

觸	tangibles
149. 言教	teachings
言語	locution
言辭	explanations
記	to recall; Prediction
記憶	recollection: to remember
誑	to deceive
誦	to recite
說	to teach; to explain; to expound; teaching; instruction
說法	the Dharma as instruction
請	to request
論	Upadeśa; to expound
諸	various
諦	carefully

	謗	to slander
	謦欬	to cough
	證	to realize; realization
	證法	the Dharma as realization
	證門	entrance of realization
	證得	to realize
	證智	knowledge of realization
	護	to protect
	護念	to protect
	譬喩	parable; illustration
	讀	to read
	讀誦持說門	entrance of reading, reciting, up-holding and explaining
	讚歎	to praise
150.	欲	desire; to want

152.	聚	a heap
154.	敗壞	to decay
	資	possessions
	賢士	virtuous ones
156.	起	to give rise to; to erect; to emerge
	起去	to leave
	趣向	to strive for
158.	身心	themselves; body and mind
159.	輪	wheel
	輪王	universal monarach
	轉輪王	universal monarach
	轉	to set in motion
160.	辯	to discriminate
	辯才樂說	inspired speakers

162.	迴心	to change one's mind
	退	to retreat; to descend; coming
	退菩提心聲聞	Śrāvakas who have retreated from the thought of enlightenment
	速	quickly
	通達	to penetrate
	通智	superknowledges
	進	to progress
	進取	to advance
	進趣	to progress
	過	to transcend; transcendence; to go past; the past
	過去	past
	過去世	past life
	過失	faults

道	way; path
道場	seat of enlightenment
道諦	truth of the path
蓮華	lotus
遠	at a distance
遠離	to be rid of; to remove
遮	to repudiate
163. 那由他	myriad
164. 酪	cream
醍醐	foam of boiled butter
醫師	physician
165. 悉	everything; all
釋	commentary
釋氏	Śākya

	釋提桓因	Śakra, king of the gods
167.	金色	golden
	錯謬	delusion
168.	長	long
	長夜	a long time
	長遠	extreme length
169.	門	category, entrance
	問	to ask
	開示	to elucidate
	開華	a lotus in bloom
	聞	to listen; to hear
	聞法門	entrance of listening (to the Doctrine)
170.	陀羅尼	"Dhāraṇīs"; dhāraṇī
	阿含	Scripture

阿那含	Never-Returner
阿閦婆	tens of millions
阿僧祇	incalculable
阿羅漢	Arhat
阿羅漢果	fruit of Arhatship
阿耨多羅三藐三菩提	highest complete enlightenment
降	overwhelming
降伏	to suppress: to overcome; control
障	obstruction
障礙	obstruction
陰	aggregate
隨力	according to power
隨分	according to natural capacity
隨宜	appropriately

	隨時	according to the circumstance
	隨喜	"Joyful Acceptance"
	隨順	as others have; in accordance with
172.	集	to appropriate; to accumulate
	雖	although
	難	hardship
	離	to be removed; to eliminate; to be separate from
173.	雨	to rain down; rain
	雲	cloud
	震動	to shake
174.	靜	tranquilly
175.	非	do not; it is not the case; there is no
	非如非異	neither this nor otherwise

	非因緣	uncaused
	非想非非想	Neither perception nor non-perception
177.	勒伽辯	compendium
180.	音聲	sound
	章句	passages
	意	import
	意趣	import
181.	頂禮	to give reverence
	頻婆羅	Bimbara
	顯說	exposition
	顯示	to reveal
	顛倒	biased views; perversely
182.	颰陀波羅	Badhrapāla
184.	食	nourishment

	飲食	food
	餘	other
	饒益	to be pleased
186.	香	odors
187.	驚怖	dread
	驚寤	to be distracted
188.	體	essence
190.	髻	topknot
194.	摩訶薩	Mahāsattva
	魔	Māra
207.	鼓	drum
209	鼻	nose

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